

25  
AN ANSWER  
TO THE VNTRVTHES, PVBLI-  
SHED AND PRINTED IN SPAINE, IN  
GLORIE OF THEIR SVPPosed VICTORIE  
atchieued against our English NAVIE, and the  
Right Honorable CHARLES Lord HOWARD, Lord  
*high Admiral of England, &c.* Sir FRANCIS DRAKE,  
and the rest of the Nobles and Gentlemen, Captaines,  
and Soldiers of our said Navie. First writ-  
ten and published in Spanish  
By a Spanish

Gentleman; who came hither out of the Lowe  
Countries from the service of the prince of P ARMA,  
*with his wife and familie, since the overthrowe of*  
the Spanish Armada, forsaking both his countrie  
and Romish religion; as by this Treatise (against  
the barbarous impietie of the Spaniards;  
and dedicated to the *Queenes most*  
*excellens Majestie*) may  
appeere.

Faithfully translated by I. L.



LONDON,  
Printed by Iohn Iackson, for  
Thomas Cadman.

1589.

England to hir Queene,  
S. D.

*Eternallyeeres, thee prosper and uphold,  
(My soueraigne Queene) the MIGHTIE HAND,  
And grant thee morne and euening to behold,  
Health, content, joy, on thee, and me thy land.  
Treasure heaped up, of siluer and of gold,  
Both day and night, within thy presence stand.  
And for reward, befall upon thy foe,  
punishment and paine, with euer during wo.*



England to hir Admirall.

*The Lion white, his lookes against the skie,  
His visage grim, his dreadfull frowning browe,  
Doth well bewraie, my Howard, to the eie.  
Triumphing stands, who rules my Navie now:  
And long maist thou it rule: far of, thy day to die:  
That frighted foes, may never dare againe  
To saile my seas, nor once approach my Maine.*

I. L. E. A.





TO THE RIGHT HONORABLE,  
 CHARLES, LORD HOWARD, BARON OF  
 Effingham, Knight of the most Noble order  
 of the Garter, Lord high Admirall of England,  
*and one of hir Majesties most Honorable pri-  
 vie counsell, I. L. wisheth long life in  
 perfect health, with great in-  
 crease of honor.*



When *Cesar* swaid the dictatorship of Rome, those (right Honorable) that wrote the Romain conquests, offered their papers under his patronage as coveting a martiall *Mecænas*, for works treating of high performed chivalrie: Entring into the sight of the Romain methode, chauncing upon a Spanish Pamphlet, dedicated to the Queenes most excellent Majestie, containing an answer against certaine untruths published and printed in Spaine: when I noted that vertue coulde not but be praised, even by a late enimie, (though now reconciled) a stranger, naie a Spaniard, forced by truth it selfe, to defend the woorthines of our English Nobilitie, against his owne countrymen: I could not (right Honorable) but (for the benefite and farther incouragement of my country) publish his works in English, and presume to present it to your good Lordship; who, being (most woorthilie) high Admirall of England, and cheefe agent, in so honorable a service, did blazon to the Spaniards the matchlesse resolution, of your knightly prowesse. And although Sir *Francis Drake* be most touched in their invectives, as an enimie cheefely noted for his private prejudice, offered them in Spaine, and in the Indies (and as they thought) the cheefe governor also in this honorable action; Yet now feeling and knowing the valor of your honors woorthines, time shal make your name as fearefull to the Spaniards, as was that of high minded *Scipio* against the *Numidians*. And somewhat (by comparison) to note (right

## THE EPISTLE, &c.

Honorable) the slacknes of Englishmen, in yeelding high  
deservers, (in so honorable and profitable a service) their  
due: I saie, that if the Duke of *Medina*, (being in the same  
place for Spaine, as your Honor for England) had gotten  
(as God forbid) the like glorious conquest against our  
English Navie, as your Honor woone against the Spanish  
Armada; the chronicles of Spaine had bin stuffed with his  
praifes, the cleargie had soong him in, with *Te Deum*, tho-  
row the streets of *Toledo*, made him triumphs in his towne  
of *S. Lucar*, and in fine Deified him, and registred him a-  
midst their catalogue of Saints. If then (right Honorable)  
the Spaniards setting out such hyperbolicall trophees of  
their cōquests, seeke by such praifes to incourage their no-  
bilitie: It behooveth us, not to be stained with ingratitude,  
but to publish the prowesse of such woorthy men as still  
with their blood do paint out, the woorthines of their re-  
solutions. Amongst whom your Honor having the cheefest  
place, as high Admirall of so victorious a fleetē, and perfor-  
ming in your owne person such honorable service therein:  
I humbly present this my simple translation to your Ho-  
nors patronage, as the Romaines did their martial discour-  
ses, to the Dictator, hoping your Honor will beare with  
the harshnes of my stile, in that verbally it answers the au-  
thors minde; and to accept of my well intended meaning,  
with that honorable curtesie, that your noble minde hath  
alwaies extended towards others: In which hope resting, I  
wish to your lordship, such health and happines, with  
such most honorable successe to all your at-  
tempts, as your Honor can desire,  
and I imagine.

Your Honors most humble in all

obedience JAMES LEA.



TO THE QUEENES MOST EX-  
 CELLENT MAIESTY ELIZABETH BY THE  
 GRACE OF GOD, QUEENE OF ENGLAND,  
 FRAYNCE, AND IRELAND, DEFENDER  
 of the faith, &c. all blessednes, good  
 hap, victorie, with encrease of trium-  
 phant raigne, and life  
 everlasting.



*S*aint Iohn Chrysoftom (most  
 renowned *Queene*) saith in one  
 of his Homilies of the praise of  
 S. Paul, that such is the condi-  
 tion of falsehood, that of it selfe it  
 commeth to naught; and on the  
 contrarie, that truth is knit togi-  
 ther with such strength, that wel  
 it may be assaulted, but never co-  
 quered: and that deceit yeeldeth  
 unto hir, as having no power to  
 resist hers. I remember to haue

read in the 3. booke of Esdras; being questioned before Darius king  
 of Persia, what might be the thing of greatest strength, it was agreed  
 and concluded, that it was truth, which not onely overcommeth those  
 things that time goeth on consuming, but triumpheth also over time  
 it selfe: false opinion, for a while, may beare authoritie, but at length  
 truth prevaileth: whose nature is woonderfull, for where most force  
 is opposed against hir, there becommeth she most strongest, and the  
 more they strive to throwe hir downe, to the bottome, and to bury hir  
 in the bottomlesse pit of oblivion, the more she ascendeth aloft, and  
 shewes hir selfe in the highest: even as the oyle, though it be put un-  
 der the water, yet straight commeth above it, so is truth, for in case  
 men would put it under falsehood, yet it shal arise to the highest place,  
 for it abideth, not to lie long in covert. For even as a comet appeer-  
 eth for a season, in which it sheweth some brightnes, but yet endureth  
 not long, bicause though it seeme a star, yet is none: even so is deceit,  
 though it may be beleevd for a time, by a false apparance of light, yet

Esdras 4.

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Pfal. 119.

at length it shall vanish and consume away, when as truth shall endure to the end. Truth is a thing so pretious and beloved of God, that all they who seeke to excell in vertue, do preferre hir before treasure, choosing to be behinde in wealth, to go forward with truth: And finally they esteeme the hazarding of their life (which soone passeth awaie) for wel imploied, for the love of truth which abideth for ever. David, preferring truth before al worldly matters, saith: Take not o Lord thy truth out of my mouth. In ancient histories we read that Simandrus prince of Egypt, commanded his picture to be engraved on his tombe, and a jewell on his breast, with his eies fixed thereon, which jewell was the image of truth, as recordeth Diodor. Sicul. Elianus saith, that Pithagoras called truth a thing divine. And of the same Pitha. it is written, that he said, that for a man to make himselfe a God, he ought to speake the truth. Truth is a centre where vertues repose, the north star of the veruous, the balme of the wounded, and finally it is the butte whereat many shoote, and the white that few do hitte. All these I bring (renowned Queene) that they who shall reade my answer may knowe (that in the defence I make of the truth, which hapned in both Navtes) that my intent is to deale in truth and not to flatter your Majesty, you being an enemy to adulation; and I knowing it to be as far from the princely nature of your Majestie to heare it, as from mine, to write it. And that you have in memorie the saying of S. Hierome; that he that would be accounted woorthy of true praise, should not seek it of men. That which heer I meane to speake of, are certaine truths, so cleere and manifest, that they publish themselves. For who seeth not the great regard in your Majestie of divine woorship, the great devotion to the sacred scripture, the fulnes of Religion that shineth in your Majestie, the alwaies opened large hand to the poore: And who seeth not more cleerely with his eies, then I can utter with my words, the singuler prudence of your Majestie, your sound justice, your excellent fortitude, your marvellous temperancie, your firme truth, your clemencie, your benignitie, your good government, your royall condition, and the shining of your works, enterlaced with divine love. Your Majestie may be said to be a coffer whereto nature hath laide up hir treasure, and hir gathering together of those perfections, which were reparted erst, amongst manie. Such fruites answer well to the trunk, from whence your Majestie descends, even from that invincible



## TO HIR MAIESTIE.

cible king, and most christian prince, Henrie the 8. whose woorthie deeds live in the remembrance of this present age, and shall never die in the times to come. These and many such perfect vertues of your Majestie, have wrought in me such love, that I have bin verie desirous to do you some service, & determining to effectuat these my desires, which long I have bread in my breast, I purposed to offer to your Majesty this my answer, but I chanced to meet with a new fear, which made me doubt. For perceiuing it not, to deserve to appeer before so excellent a Queene: I stood in suspence what to do, being driven into many and sundrie thoughts, as having experience that boldnes without deliberation, most commonly causeth repentance; At length the one and the other considerations felt & waied together, I found love, to overcharge and waie downe respect. Thorow which I determined to dedicate it to your Majestie, thereby as well to shewe the desire I have to serve you, as also that this short answer and poore worke, belonging to your Majestie, may receive that auctoritie, which it cannot have in being mine, and the darke mist which it hath on my part, may be banished by the resplendent shining, that it shall receive from your Majestie, whose

Royall person the Lord Almighty  
preserve and prosper in his  
blessed service,

Amen.

Your Majesties humble and loyall servant

which kisseth your Royall feese and hands,

D F. R. de M.



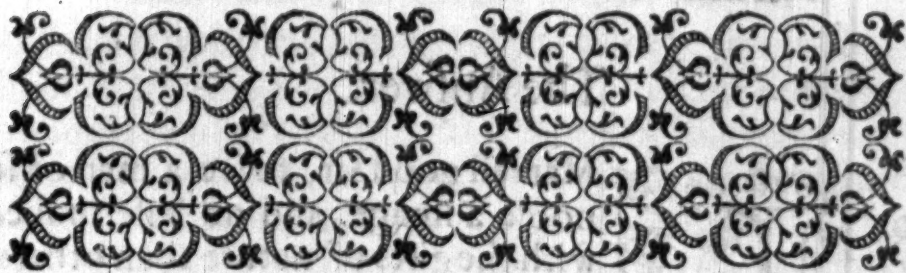
The Author to hir Majestie,  
S. D.

**H**E who did whylome joine, with powerfull hautie hand,  
The gallant fleete so proud, so stout and strong :  
\*Portingale. Committing it to sea, from his \* usurped lande,  
Thirstie of ambition, bad for his lot eare long,  
A sharpe, cruell, scarce and dreadfull sodaine death :  
Vpon his blouddie rout, devoid of love and faith.  
But this and more he well deserud to have,  
That so would thee intreat, and use thee as a slave.

The translator.

**T**Hou fond Castillian king, behold at last,  
How God preserves the faithfull from mishap:  
For thou that thoughtst our English wealth to waste,  
Art by his power entangled in thy trap,  
Then weepe thy losse in Romish Hydraz lap.  
He that should blesse, sends foorth his cursing charmes,  
tempting the heavens with insolence and pride.  
Thou that shouldst aide, contrivst our princes harmes :  
But wicked ends, do envious minds betide,  
Then woe to him, that is thy blindfold guide.  
Thine insolence is blasd, with Spaniards pen,  
Our Debora, and matchlesse maiden Queene  
Is famd, by forraine and domestike men:  
Thus vertue lives, and error suffers teene :  
God blesse hir long in whom such grace is seene.





## ADVISE FROM LONDON

which our Embassador received,  
resident for our King in  
*Paris.*

**B**Y newes from London of the 26. of August, it is certainly knowen by persons of credit, that the Queenes Admirall generall, was arived in the river of London with 25. or 26. ships, without his Admirall that he went foorth in, the which was taken by our Admirall Saint Iohn: and it is publike in England, that to cover the losse of his said ship, he gave out that he had changed shipping for one that was swifter of saile, the better to follow our Armada: being notwithstanding certainly approoved, that he saved himselfe in a boat, when he lost his ship; and that *Drake* was either taken or slaine. The very same was cōfirmed by the way of Holland, by a pinnace of theirs: and from Austerland, that the Queene had commanded upon paine of death, that there should be no speech of hir Navie, and that there was great sorrow in hir kingdome, and that she had 30000. men in field, betweene Dover and Margat, very rawe soldiers; and that the Catholikes (perceiving hir Navie to be spoiled) had made a mutinie, which caused the Queene to go in person into the field. And they affirme for most true, that there is no ship or boat of ours caried into England, more than the ship of Don *Pedro de Valdes*. And that our Armada was gone for Scotland, where they had taken a port called *Trapena Euxaten*.

Marke the  
hope they  
had of our  
Papists.

# An answer to certaine Spanish lies.

## The Answer.



Marvell good Sir, to see a man of so noble a lineage, and no lesse indued with the gifts of nature than others, should have your eares so opened to heare the rumors and lies, which the scoffing & gibing flatterers do write you : and I woonder not so much in that you credit them, as at the speede wherewith your Honor doth write them. Truly I am sorie for it. Looke into your selfe, and you shall see, that they who write you such novelties, do but fill your sides with sharp darts. Your Honor writeth to Spaine, that it is a matter most true, that the Lord high Admirall of England, was come, running away with 25. or 26. ships unto London, and that he had lost his ship that was Admirall, and that this was written for a matter most certaine, by persons of credit from London. I knowe not what men of credit they should be; that wrote a matter of so great discredit. But at leastwise this I know, that if your Honor were in London, we might sing unto you the song of *Don Pedro: More enimies than friends have compassed his person.* For in truth I know not so much as one in that citie, that is your friend. You saie farther in your letter, that the Admirall was lost; hardly may a ship be lost that had for hir governor so noble a captain, as is, that noble gentleman my *L. Charles Howard*; who, when fortune should haue bin so wholly his enimie would rather have chosen to dy than flie. But both the Admirall and his ship that was Admirall, entred both together (as together they erst went forth) into the river of London, triu[m]phing in the victorie, that the Lord vouchsafed to give them, unto whom they yeeld all praise and thanks. Your Honor saith farther, that *Drake* is prisoner: I demand by whom? Know you not that from the \* *Dragon* the Lion flies, the Beare feares, the Oliphant hides himselfe, the Lybard trembles, the Tygre retires, the Ounce dismaieth, and

\*The word, *Draco* which signifieth a *Drago*, made the Author thus to run upon *Drake*, whom the Spaniards doo not let to call also *Draco*.



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and the rest of the beasts tremble? If then this be so, who should he be, that should take *Drake*, that the venome and poison of his sword, bereft him not of his life? It was then an unbridled boldnes in him that wrote your Honor this matter. Concerning which, read a short letter, which I make in answer of that of *Diego Perez* postmaster of *Logronio*, and therin (although I deale softly with him) you may see, who *Drake* is, and what he hath done in the Indies and in Spaine, and chawing it in the cud, you shall know some part of his valor. Your honor saith, that if he be not prisoner he is slaine, in these words. *Drake is either taken or dead*. The Ginets in Spaine deliver themselves flieng and hurt the more, so that they do more harme flieng then assaulting, but on the sea it is contrary. For if his enimie fled from him, who tooke him or slue him? If your Honor in saieng *Drake is prisoner or dead*, had added, he is prisoner to hir Majestie; then would I be silent, for that he is so loyall a subiect unto hir, that, though free, yet alwaies in hir prison, and sacrificed day and night to do hir service, and for and in all to accomplish hir will. And in saieng dead, had your Honor named the disease whereof he died, we would saie that the howre were come, wherein the Lord almighty had called him unto himselfe: but finally he is both free and alive, and as loyall a vassall to hir Majestie as ever. Farther your Honor saith, that, *the Queene commanded that there should be no talke of hir Navie*: giving thereby to understand, that it was in regard of the great dammage hir said Navie had received. She commanded no such matter; but had she so commanded, it had bin a thing both holie and iust, for as she is an enimie to all vaine-glorie, even so the spoiles of hir victorie and triumph, she offered it all to God, from whom it came. And if, for not receiving these letters so plentie as at other times, you gathered, that it was ordained by hir Majestie, that they should not write, you gathered amisse, for the cause was no other, but that for the generall repairing of all people to give thanks to God (at the Churches) from whom all their good proceeded, they became unmindful of all worldly affaires. Great ods between

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this celebration of victorie and that which was used in Spaine, where instead of singing Psalmes and praises unto God, they made fire and sports, and blinde men in open places, pirked up, upon fishmongers stals, soong songs, making the people beleieve that they were victors: *the contrarie whereof is true.* Your letter relates farther, *that hir Majestie had 30000 men betweene Dover and Margate, rane soldiers,* heerto I answere; that this ballance runneth too fast: for that hir Majesties campe was hard by Tylberrie, in the province of Essex, a far different place from Dover & Margate. And that hir Majestie was with them, it was so; and marke your Honor what I saie, that the sight of *Iulius Caesar* in his hoast, wrought not so great effect, as did the sight of hir Majestie amongst hers; for she being a valiant *Mars*, and shewing hir selfe a most expert warrior, clad hir soldiers with the webs and fells of *Hercules*, where there was not any that esteemed himselfe in lesse than a *Hanniball* or a *Cervola*: whereunto they were invited, by the sight of a tender woman, being the first that put herselfe to such a travell, for Christendome, the peace of hir countrie, and for the quietnes of hir subiects. And who so had seene hir Majestie, I say not, that he should have seene an angrie *Mars*, a *Iulius Caesar*, or *Charlemaine*; for all this is winde in comparison of hir: But he should have seene a *Debora*, a *Hester*, a *Ruth*, and a *Iudith*, and finally he should have seene a Valour second to none. You said farther in your letter, *that hir Majestie went to and from the Campe, because the Catholikes had made a mutinie.* Your Honor knowes that it is an old Proverbe, *that when you see your neighbours beard a shaving, prepare yours to the washing basen.* And in this countrie they remember what the Gospell saith, *Everie kingdome divided against it selfe, shall be desolate.* And the experience heereof, they finde in their neighbors the french men, that for not having peace amongst themselves, their poore kingdome is destroyed. Concerning this matter I have heard it questioned in this countrie, by some persons of no base calling, who say plainly that while your Honor was heer, they never had any perfect quietnes amongst them, and since your departure they have



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\* Save such  
as he left  
kindled be-  
fore his go-  
ing.

have had no broyles nor \* strife: and it may be, that the going of matters in such sort in the kingdome of Fraunce, so troubled and kindled as they are, that it is by reason your Honor is there, and that your absence might quench so great a fire. You saie farther in your letter, *that there was none other ship brought hither but that of Don Pedro de Valdes*. Heerin is the publishing of victorie gainsaid, and losse, evident; the which ship, had your Armada bin victors, they had not permitted to be brought hither, neither was *Don Pedro de Valdes*, so ill a soldier, nor for so little, as to suffer himselfe to be taken by a people alreadie overcome, and running awaie; neither the soldiers which he had with him (which were fower hundreth at least) of lesse valor then the rest of those of the Armada, they were rather everie man to conquere a kingdome, and to give a thousand victories. But the thrise noble Lord, high Admirall, not flieng, but assaulting, and he the captive or slaine *Drake*, his fetters broken, and risen from death; fettered the conquerers, and bereaved their life, who lived a little before. In conclusion there were no more ships brought into England but that of *Don Pedro*, as for the rest (for a better demonstration of the truth) they were contented that their friends and neighbors should participate with them; and so they left a Galleasse at Callis, wherein amongst others, was slaine *Don Hugo de Moncada*, and *Don George Manrique*, (being *Veedor Generall*) escaped to carrie the true relation thereof unto Spaine. And the Saint Matthew, and S. Philip, being two most strong Gallions, were carried to Flushing, out of one of the which escaped *Don Francisco de Toledo*, with fixe and thirtie soldiers, which were the remainder of fower or five hundreth, which he had with him: and in the other was taken *Don Diego Pimentel*, with all his men save those that were slaine, and many other ships (by divine providence) by force of wind and sea, were destroied upon the coast of Ireland. If I have bin large in answering your Honor, the occasion excuseth me; and the matter which is wider then the sea, makes me thinke to be woorthy reprehension for being so short. Yet notwithstanding, time, which gave an end to these my wearisome

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Matth. 5.

risome reasonings, seemed to call upon me to passe on farther. And having cast about, I fell into consideration with my selfe, what occasion I might have to enlarge farther, sith (though briefly) I had answered to the letter: and I perceived that the lawe of love, and Christianitie in the Lord, did binde me to admonish you like a true neighbor. The lawe of love in Christ saith, *Love your enimies*. And this said Christ after that he had said, *Yee have heard, that it hath bin said, thou shalt love thy friend and hate thy enimie*; and he passeth on saieing, *and do good to them that hate you*. There is another lawe which saith: *Yee shall not render ill for ill, but good for evill*. These and such other, sacred words do binde me to love your Honor: but not your condition & proceedings, for if I should have respect thereunto, I should followe the lawe of old, *Thou shalt love thy friend, and hate thy enimie*; and I should be more bound to hate then love you. But for that the Gospel commandeth me, *To do good to those that hurt me, and to render good for evill, and to love my enimies*: I will do both the one and the other, so that I will both love, and do you good. I meane not to do you good, by bestowing treasures upon you, bicause I have them not, but I wil give you of that, which bookes have given me, which are certaine counsailes, by meane whereof, it may be, you shall live lesse troublesome, and not so much abhord: whersoever I come I heare, that your Honor is an enimie to peace, & unquiet. To the first I answer, that *Et ex consequenti*, you are an enimie to God. When Christ our Redeemer departed from his disciples, amongst other gifts which he gave them, and free mercies bestowed upon them, he gave them his peace, and it was neither the peace of the world, nor that of Iudas, for these are peaces of death and damnation, unworthily called peace, but such a peace as was a pledge of blessednes. *Blessed are the peace-makers*, saith the Gospell. I might alleage manie places to shew, how gratefull that peace is unto God, and they that love it, and how he abhorreth the contemners thereof, and so I admonish your Honor to cloath your selfe with peace, and let it be that of Christ which saveth, and not that of Iudas which betraieth, nor that

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that of the world which killeth. To the second, that I am informed you are troublesome, I answere, that if for the first you are an enimie to God, that by this you are the like unto Heaven; and for confirmation of this truth, you must understand, that of divers sences, divers are the objects. So that (according to *Aristotle*) one sence cannot judge directly of the object of an other sence, for the taste judgeth not of the colour, nor the sight of the taste, rather beholding Sugar, we judge it to be white, and tasting it, we judge it to be sweete. So they that have the earth for object cannot judge well of Heaven, and they who live according to the flesh, comprehend not the sweetnes of the spirit, & they that go intangled in the affaires of the world and seated in their wiles, attaine not the delectation of spirituall repose. Such is your Honor, who being entred into the laberinth of the restlesse labors of life, you cannot make an end to knowe the sweetnes of the tranquillitie of life it selfe. Open your eies, and behold that much selfe trust groweth not but of small knowledge, and you shall see, that the first degree for a man to know little, is, to suppose that he knoweth much. I hold that for a most certaintie, which Saint *Hierom* saith, that the acknowledging of imperfection, is, a certaine kind of perfection in a man: regard that it is not a small matter for a man to know, that he knoweth nothing. And if your Honor knew this of your selfe, you would become peaceable, and live a quiet life, and so be accounted quiet. Where the river goeth stillest, there hath it most water, and is deepest; and where it maketh most noise, there hath it least water: so the quiet and still man is of great depth, and is to be holden and accounted of greatly; and he that prates much is he that doth least, for the ignorant have great sound, and small depth. The wise are free from passions, far from molestations, and full of tranquillitie. So then, to have a share in heaven, a good life on earth, and to be accounted wise, it is to be quiet, and a peace-maker. And now let the former turmoiles suffice, and the hurt that you have already done unto Spaine by your unquietnes, giving hir so ill counsell, making hir to leese Armada, treasure, munition, credit and reputation;

*Aristotle.*

*Hierom.*

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reputation; and that which is more to be lamented, so many thousands of soules: for verily Spaine should have been full both of men and monie, were it not for so long and costly wars, and altogether unprofitable. Whereby it had been better for thee, o Spaine, to have contented thee with thy towe, than to have desired the hollands of Flanders, where there is scant a span of earth, that hath not been watered with the blood of thy Spaniards. And to have contented thee with thy pots of clay, rather than to have lusted for the silver dishes of English men, which are so hardly gotten. I thought also heere to advertise you more at large, than I did in my answer to your letter, concerning the few friends which heer you have, rather I put you out of doubt, that you are to make no account of them, no, not to thinke that you have a friend in London: to proove this to be true, I wil availe my selfe with that saieng of Saint *Paul*, who faith, that *Charitie wel ordred, must begin in himselfe*. If then this be so, who would you have to be such a friend to your Honor, that he should cease to bee a friend to himselfe, his wife, children, and substance. May you bee perswaded that your friendes heere, shoulde open their doores to their enemies, to the end to rob them of their goodes? for in very truth, not one in this kingdome (though he had a safe conduct from your Honor) should have escaped from being robbed, slaine, or dishonored. If this then be true, how can you hope for any friends heer? Rather, in truth, if you would consider and open your eies, you shall see that all are your mortall enemies. If it be the dutie of a friend to deale trulie, and he that writes you most newes, doth not so, then have you heere no friend. As also, he is no friend, that requireth of his friend, what is unjust and unlawfull, and this the verie Gentiles understood, for so *Marcus Tullius* teacheth, even as I speake it, in his booke of Friendship, and before him *Pericles* taught the same, when a certaine friend requested him to affirme a lie for him and that with an oth, he answered him saieng: It is lawful to be a friend, yet no farther than the altar. And so recordeth *Plutarch*, *Anlus Gellius*, and *Brusson*: *Pericles* ment, that friendship

*Mar. Tu.*  
*Pericles.*

*Plutarch.*  
*Aul. Gel.*  
*Brusson.*



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friendship was good, and woorthie to be conserued, with gifts given and received, but that it should be in such sort that it should not be against the good liking of God. For friends ought not to impugne religion, nor passe the limits of conscience: friends are bound to do one for another, so that their good works passe not the bounds of reason, nor the limits of vertue. *Publius Rutilius* denied a certaine friend a matter, bicause it was unjust, which made his friend to say; Why should I account of thy friendship, if thou wilt not do as I request thee? And *Rutilius* replied: But why should I make account of thine, sith thou requestest me that which I ought not to do? Authors heerof are *Valerius Maximus* in his sixt booke, and *Brusonius* in his first. Sith therefore your Honor demandeth unjust things of English men, as are, to admit entrance to their enemies, and to suffer themselves to be robbed, dishonored, massacred, and to be traitors to their Sovereigne: how can you challenge them for your friends? True friends ought to be just, and to love the soules of their friends better than their bodies; to be more affectionate to their soules than to their substance, and more to their consciences than to their lives. To do any good deede to a friend, is also the office of a friend; even as at the play of tennise, it is not ynough to reach the ball in the aire, but also to strike him, and send it from whence it came: in like sort in friendship, it is not for one friend alwaies to expect good turns of the other, but also to indevor to requite it: there should never be a (*take*) without a (*regive*:) and good deeds must result from both parts full of love. And sith your Honor will take and not give (except it be death and dishonor) we will not accept you for a friend. You have men that are altogether sand without lime, all words and no deeds; and in England they account your Honor for one of the number: from which England and your pretended friends therin, remoove your bloodie hand, so shall you live more in quiet and rest, and then shall you have friends indeede: and one that so meanneth to be your friend, since the victorie that this kingdom atchived against the Spanish Armada (or better to say, that

*Publius Rutil.*

## An answer to certaine Spanish lies.

God gave them) made this Sonet in praise of the noblenes of this kingdome, wherein are many *Casars* and *Pompeies*, unto which valor and magnanimitie, they are stirred up by the love of hir Majestie their Queene: a matter well known to your Honor, insomuch that by none of your practises you have prevailed to pervert them.

## A Sonet to England.

**P**Roud Rome hir ensignes, bravely displaies  
 In cruell sort, thy famous name to blot  
 If that she could, but all to weake, God wor,  
 Envieng still thy Crowne, as she hath done alwaies.  
 The Spanish arme, hir instrument to do the feate  
 Did furrow up the sea, but all his labor lost,  
 Yet marvell not therat, though they were beat and tost:  
 For so had Persia been, and Macedon the great.  
 Assault thou maist, where that thou please and when,  
 Though doubtfull, sharpe, and strong it seeme to men,  
 And never dread the conquest at the length,  
 For from thy feates heroicall, is spred both far and neere,  
 Of famous and renowned deeds, a river great and cleere,  
 Which fills the earth full of thy praise and strength.

The copie of a letter sent unto Spaine by Iuan  
 de Gamarra, a Spanish merchant, dated  
 the 31. of September 1588.

Ho, ho, master  
 fierlier, not  
 too fast I  
 pray you, for  
 40. is much at  
 one clap for  
 them to take  
 which stil ran  
 away.



That the English have lost 40. ships at one incounter, where they could not flie, the which was in *Luxaten*, a port of Scotland, unto which place the English had followed the Spanish Armada from before Callis; and they thinking that our Armada had gone to take this port, got before ours to defend it: but ours seeing themselves so neere the English, (and that they could not retire, as they had often done before,




## An answer to certaine Spanish lies.

I I

fore, running for succor to the English ports) had them now as they would; and set upon them so strongly, that they soonke 20. ships, and tooke 26. safe and sound. And the rest perceiving their destruction, fled without men, all rent and torne; and then (it is reported) that our Armada tooke the said port, where they are in very good harborow, as all affirme. Thus is the newes, God grant them such successe as is needfull; and this is understood by a Post that is come from Callis: and that it is commanded in England, upon paine of losse of life and goods, that none write newes to any place, which is a confirmation of the aforesaid.

### The Answer.

 Hree or fower times I laid aside my pen, at such time (*Señor Gamarra*) as I purposed to answer your blurs: for I thought it a matter very improper to answer to a thing so devoid of reason and truth, and that, that was sufficient, which time it selfe hath long since answered. But seeing your estate deserves no lesse, I could not excuse my selfe: but first receive from me this counsell for another time; and is, that you shew not your selfe so very a marchant; for if it be lawfull for a marchant to lie in his prises, yet is it not, to lie in his writings; and you would be so wholly a marchant, that you have plaied bankrout with truth. It seemeth unto me, that you being a marchant of cloth, will become a marchant of wines; and proclaiming wine, you sell vineger, giving very cheape, that which hath cost you so deere: and you sell victorie, being no victor; and you promise palme, yours being the nettle. You say in your letter, that the Spanish Armada woon 46. ships, 20. soonke, and 26. taken, and that this was in *Luxaten* a port in Scotland. You take an ill course for a Chronicler; for the English Navie was not at all so far as Scotland, neither did my Lord high Admiral break the order which he had of hir Majestie, which was, not to

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Iam. 4.

Exod. 14.

Judith 16.

leave hir owne ports ungarded : and in this you may know the humilitie of the *Queenes* Majestie, in that she would not put hir selfe so much to offend, as to defend hir owne; and therefore that befel hir, which *Saint James* mentioneth in his fourth chapter; *God resisteth the proud, and giveth his grace to the humble* : and so as God saw the humilitie of his servant *Elizabeth*, he raised hir up, and gave hir the victorie over hir enemies. The pride of a *Pharao* in Egypt, God confounded by the waters of the red sea, as in *Exodus*. And the pride of your hautie Armada hath he cōfounded in the Ocean sea. God is he that taketh in hand the cause of his servants. This then being true, you have small reason to say, that you soonke and tooke so many ships. Though when the Egyptians were drowned, there escaped none to carrie newes therof unto Egypt; there are some gone ffrom hence, which have carried the newes of the rest unto Spaine, whereby yours will be thought of small moment. I purpose not heere to give you a particular account of the ships, which the English Armada tooke and soonke, nor of those which have perished in Ireland, neither the number of prisoners and flaine; bicause it is the doings of the Lord & his works, and from him cometh all goodnes, on whose divine Majestie this whole kingdome hath put and laid his trust, and to him alone do they give the glorie of this victorie, singing to him Psalmes and Hymnes, as they did in the citie of *Bethulia*, after the beheading of *Holofernes*. So, to conclude, neither went the English Armada into Scotland, neither brake they the order of their roial Sovereigne the *Queenes* Majestie, rather they visited their owne ports, gathering (as it were) under their wings their scattering chickens. This (friend *Iohn Gamarra*) is true, and sith you knew it not at the beginning, when first you became an Historiographer, meddle not hence forward any more in that office (for it is for you a matter too high) that it befall you not, as unto *Icarus*, and *Phaeton*, and occupie your selfe in waight and measures, Burse affaires, and Cash bookes; and if you be wearie of this, then were it best for you to become a crier of figs about the streets; or a cobbler, or matmaker, for this shall



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shall be easier for you, than to become a Chronicler. A Chronicler ought to consider what he saith, and of whom, to write the certaintie, and to follow the truest authors, and of most credit: You (*Señor Gamarra*) observe none of all these. If thou didst consider the valor of the *Queenes* Majestie, hir courage and greatnes; thou wouldest not dare to publish such fallhoods. And knowe that it is such and so much, that, for not being able to utter it, I thinke it better to keepe it silent, than to come short therein: for that I should need for such a purpose, not one Angelicall toong, but a thousand. To compare hir with *Hester* for humilitie; in compassion to an *Abigail*; in prudence and valor to a *Debora*; and in courage to a *Judith*. Notwithstanding, of that little light, which I have gotten of hir valor, I will make you partaker, and so accept of these poore verses, made with a greater love and good will, than with knowledge or art. Praieng you (that sith you are resident in *Andwerpe* in the affaires of the *Malvendas*) that you write no more such fained letters, using for excuse, to date them from Roan.

## S O N E T.

**G**reat Elizabeth, whose fame at this day  
From thence, to thother poale, is spread so and knowne,  
By having incountred fierce *Mars* in his way,  
That now not a God, his Godhead is shewen.  
The glorious deeds, which the world had raised  
To the highest roome; when viewing thy acts  
Start backe, and gave place, as things all amazed,  
Undoing the done, and hiding their facts.  
To say that thou dost, surpasse and excell  
All the whole world; thy battels and deeds  
Do say now the same, thy standers it tell,  
To search for antiquities, which proove now but weeds,  
Is for to go warme us, by smoke of wet strawe:  
Thou winnest more glorie, than yet any sawe.

The

## An answer to certaine Spanish lies.

The copie of a letter which Pedro de Alva  
(a Spanish marchant) wrote from Roan unto  
*Spaine, the first of September 1588.*



Write no newes of the Spanish Armada, for that they be varieng, and I desirous to write nothing but truth. Nowe by newes which run from many places, from Callis, Deepe, Holland, & by some presupposings, from England and other places, it is held for a matter most certaine, that they have fought with the English, spoiled & suncke many of them, and taken others, and that the rest, (reported to be 27. ships) are retourned spoiled, to the river of London being al that could escape. With this post there goeth one from *George Seguin* of Callis, who saith that Masters and mariners of Zeland, have affirmed to the governor of Callis, *Monsieur de Gordan* : that the Armada is in a port or river of Scotland called Triffa, where they saie, there may ride two thousand ships; this is the common report.

Nolie.

## The Answer.



WE would have highly esteemed you (*Señor Pedro de Alva*) and I would say the dog had not bitten you, had you contented your selfe with the first words of your letter, (where you said, *I write no newes of the Spanish Armada, for that they be varieng, and I desirous to write nothing but truth*) without passing any farther, that it might not have bin seen, how ful of blots you have your understanding, you say that you are a friend to soundnes and truth, and an enimie to varietie, and immediately you shew proofes to the contrary, written with your hand and firmed with your name. Such a thing is called in good Spanish a *pressed follie*; pardon me heerein bicause the love I beare you and the respect due to your graie haire, urgeth me to speake so plainelie. And though



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though my wordes scald you, yet I passe not, for if you remember the saieng of *Salomon*, *Better are the wounds of him that loveth thee, then the false kisses of him that abhorreth thee*: You would not take in ill part my maner of speech. But for that I know you to be sound and a friend of truth, I will briefly informe you of the certaintie, and such as is devoid of doubt. For though time hath sufficiently shewed thee the contrarie, of that whereunto thou firmedst, according as you are massie, sound, and waightie, it shall be well to recount it you, yea and with hammer and naile to beate it into your head. The truth then is, that assoone as it was knowne in this kingdome of the comming of the Spanish Armada, the noble Lord *Charles Howard*, (Lord high Admirall,) went forth with his navie, who reparted the saide into sundry squadrons (according as time and place afforded) at times making two squadrons, and then three, and more or lesse, as was fittest for the purpose, to fight and defend themselves, without cumbring one another: In this order they went defending their ports, wherein they not onely observed hir Majesties order, but there was also seen the valor in fight, of the L. high Admirall, who is a man not onely sufficient to rule and governe such a Navie as this of England is, but if all the Christian princes of the worlde should joine, & make by a loving union, an Armada against the Infidels, they might well trust and commit the same to his Honors government, and I doubt that there shall be any found more woorthy. For though it be true that there are some to be found in Christendome most fit for such a charge, yet none so much nor repleat with so many vertues; for what is reparted amongst others, is wholie in him. You have in the world soldiers ripe in giving counsell, others to fight and others to governe, &c. But manie of these are gamesters, backbiters, blasphemers, & ill Christians. But in the Lord Admirall, is the feare of God, Christianitie, science, government, knowledge, practise, policie, justice, forecast, agilitie, assaulting, perseverance, courage, chollor, patience and suffering, with many other graces. These are things not found in all men. So that then, the  
English

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English Armada to be governed as is said, was by the order of hir Majestie, and the performance and industrie of this Lord. Observing this order, the Duke of Medina durst not assault thē, dreading the hurt which might ensue: notwithstanding his Armada was more puissant, greater ships, stronger, and more in number & men, though (I beleeeve) not in Artillery. The Spanish Armada thē entred the mouth of the chanel, and the English followed by little & little, and tarring the oportunitie to worke the effect: and what befell afterwards, I wil not detaine my selfe in recounting it, aske it of *Don Pedro de Valdes* (when you see him there) who lost his ship with 400. men, yeelding to Sir *Francis Drake*, having so few men that for the honor of the Spanish nation, I name not the nūber. You may also informe your self of *Don Diego Piementel*, which was lost with 500. men: and of *Don Francisco de Toledo*, which was lost with so many more within the fight of Newport, though it be true that he saved himselfe with thirtie soldiers, in the skiffe, the ship and the rest perishing, where none would succour thē: if this suffice not, thē enquire of *Don Ieorge Manrique* veeedor general, who fled out of the Galliasse, which was lost before Callis, a place not far from Roane. I shew you not particularly the matters of Ireland, for it would be long, and greevous to your hearing. The losse of the ship called *La Rata*, and the Venician, and the ship *Santa Maria*, and many other, and so likewise it will be yerksome for you to heare of so many noblemen which there are perished: *Don Antonio Manrique*, *Don Beltran de Salto*, *Don Garcia Davila*, *Don Gaspar* his Brother, *Don Alonso Luson*, *Don Rodrigo Laso de la Vega*, of the habite of *Saint Iames*, and innumerable other, gentlemen and souldiers, some flaine by the Irish, others drowned in the sea. This storie being so lamentable, I proceede no farther therein, but I pray you that this may be a warning for another time, and let that which is said serve you for a rod. And verily if thou knewest who the Admirall is, (under whose governmēt the English Navie resteth) I beleeeve, that though he had beene taken or lost, that thou wouldst skant credite it, and consequently, not write as thou didst.

And



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And know that he is the Lord Howard, Knight of the order of the Garter, and to the end it slip not out of thy memorie, I send thee heere this Sonet, lay it up in thy breast, not for that which the Sonet containeth, nor for the arts sake, but for that with a sound intent I present thee therin, some part (though the least) of the valor of this excellent Gentleman, the Lord high Admirall.

### THE SONET.

**T**He Lion fierce, his eies against the sunne  
Like Eagle bold, for pray prepar'd to flight,  
And round about the noble garter donne  
With sword and crowne to shew the more his might.  
From end to end he throweth downe, and levels all,  
Famous is his ensigne bright on earth and brackish wave,  
And Mars the jarring God, resignes his right and all,  
Both honor, arms, and resteth as his slave.  
Neptune, now afraid, and skared in his flood,  
By view of noble Charles, and his famous fleet,  
Resignes his name of God, his rule, and all his good,  
To Howard he, that of the same was meet,  
With everlasting name and scepter he remaines,  
For serving so his Queene, in hazard great and paines.

The copie of a letter which Diego Perez, Post-  
master of Logroño wrote in confirmation of  
the victorie against England in the Ocean  
sea, dated the 2. Septemb. 1588.

 His day is the English newes confir-  
med, by a letter from the governor of  
Roan, who writeth that he hath in  
his power the chiefe Pilot of captaine  
Drake, and that he knoweth that all  
the English Navy was utterly discom-  
fited, 25. ships sunke, and about 40. ta-  
ken, and Francis Drake prisoner, ha-  
ving

\*Heerin they  
shew their  
pretence, if  
they had had  
their will.

ving chased them as far as *Abzburg*, and put manie to the  
\*sword: saieng, that there was found in *Drakes* ship a peece  
of 25. spans, of one kintall of munition, made of purpose,  
with one onely shot to sinke the Admirall of Spaine, but it  
pleased God (though she was hurt therewith, yet she was re-  
paired againe) and overcame the English fleete.

### The Answer.



Would never have thought (*Señor Diego Perez*) that so wittingly, a man  
of your account, and Postmaster of Logroño, shoulde settle himselfe so  
lightly to write matters so voide of reason. But I marvell not; for that  
your post horses are such yerkers, whose plungings have set you quite  
besides the saddell. In the examining  
of Notaries, intreating of the manner how to examine  
them, it is recorded, that one being demanded by the exa-  
minars, how he would make a false writing, that yet should  
be available, he answered; By bringing for witnes the dead,  
and those of strange countries and unknownen: of such an  
occasion, me thinks you would advantage your selfe: but  
let us see master Post, how you shamed not to bring for wit-  
nes of such a falshood, the Governor of Roan, which is not  
a man of such lightnes, as you paint him to be, sith you lade  
him with such a lie; for he is rather a man of a verie ripe  
understanding, a sharpe wit, considerat, and very warie; and  
finally, accompanied with many perfections; and so you  
have overseene your selfe, in bringing such a witnes for the  
making your false writing good; for though he be of a  
strange countrie, yet he is well knownen, and his vertues, e-  
very where. I can tell thee one thing, that when the English  
Armada should have been lost, and the Governor of Roan  
certainly advised thereof, yet would he doubt, and never  
have written it; for that it would be hard for him either to  
write or beleeeve it, not so much, in regard that the English  
Navie



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Navie should simply be invincible, or more strong than the Spanish, but for that it belongs to a Catholike Queene, and so justly imploied; as, in the defence of Christian religion, their houses, people and subjects, and in defence of the goods of the poore, the lives of the afflicted pilgrims and disinherited strangers. If in many places of the sacred scripture, God commandeth a regard to be had of the widowe, the poore, the pupill, of the orphan and stranger: and if this English Armada, was in defence of all these, and for the propagation of the Christian religion, matters, wherof the Governor of Roan was not ignorant, how then would you have him to write you a thing, which in his opinion is contrarie to the will of God. You alledge a notable reason to confirme the losse of the English Armada, as to say that *Francis Drake* is prisoner: I grieve not a little, to see now, how apparantly Spaine is given to lie. For, what *Julius Caesar*, what *Scipio*, or what *Alexander*, assaulted the Admirall (under whom *Drake* was) to take him, but a Duke, that knew no better than to flie him, thereby to bereave him of a woonderfull victorie, yea one of the greatest that had ever beene atchieved in the world, and if thou knowest it not, it is good that thou know, that now *Julius Caesar* liveth not, *Pompeie* is dead, *Scipio* forgotten, *Alexander* banished, *Judas Machabeus* sleepeth, *Hector* is slaine, *Achilles* is no more. Nor none of those whose theaters fame so adorned, live now in remembrance of this present age: and the reason is; for as the stars shine not by reason of the force of the sunne; so all those aforenamed, in respect of the valor of the Lord high Admirall, and Sir *Francis Drake*, are of no account. For more than *Achilles*, *Charles*; more than *Hector*, *Drake*; more than *Machabee*, *Charles*; more than *Alexander*, *Drake*; more than *Scipio*, *Charles*; more than *Pompey*, *Drake*; more than *Caesar*, *Charles*; and finally, more than al the rest: and for that thou maist comprehend part of the greatnes and valor of *Drake*, Read this Sonet, seeing you may have read that of the excellent Lord high Admirall.

## An answer to certaine Spanish lies.

## SONET.

**S**O was the name of Salomon, disperst and spred at large,  
By winged fame, in voice and stately song,  
So that no wight alive, but gladly was at charge  
And tooke the paine, to see him still among.

From countries far the Saba Queene did passe  
Of purpose for to see, that prudent youth and sage,  
Whose sacred breast, a perfect closet was  
Where wisdom sat, in young and tender age.

A temple huge both faire and gilded well:

A Iustice great that in the child did dwell,

Did blaze him thus with everlasting name:

To Francis Drake, his government likewise,

With greater praise and triumph hath lift him to the skies,

And by the raging sea augmented is his fame.



**A**ND if this suffice not to make thee  
knowe the valour of Sir Francis, fixe  
then your eies on that he did at  
Cales, where the feare of him remai-  
neth yet to this daie: and in *Sancto*  
*Domingo*, where, onely with 1200.  
men which he laded, did put to flight  
two squadrons of light horse, & two  
of foote men, and no other horse, nor foote men, but Spa-  
niards, & sackte the citie, & the same he did in *Saint Augu-*  
*stine*, and in *Santiago* and in *Carthagena*: And I intreat no far-  
ther of this historie, bicause there be others that have writ-  
ten and intreated thereof at large. And if to this you an-  
swer me, that it was not he onely that did it, but also the  
valiant gentleman M. *Christofer Carelile*, campmaster, and  
*Powell* the sargent maior, and sundrie other captaines, and  
that *Drake* went not a shore. To this I answer, that a gene-  
rall doth more in governing and conserving then in fight-  
ing, and I do not onely thus answer you, but I tell thee,  
that *Drake* both governeth, conserveth and fighteth, and  
knoweth



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knoweth how to prevent. You say farther in your letter, that the Spanish Armada gave chase to the English, unto Abspurge. To this I answer you nothing, because the ambassador in France doth, and sets downe the contrarie, calling the place *Trapena Euxaten*: and *Iuan de Gamarra*, gaine-faith the ambassador, calling it *Luxaten*: and *Pedro de Alva*, gain-faith him, being his neighbor of Roane, no great distance from Andwarp, and saith that the port is called *Triffa*: atone me these measures. It is a great desperatenes of Spaine, to consent a matter to be imprinted so apparant fabulous. But Spaine will answer me and saie, that none of these authors disagree in calling the port by such sundrie names (as are Abspurge, *Trapena*, *Euxaten*, *Luxaten*, *Triffa*) and that though there be a difference in the names, yet that there is none in the place, and signification, and that the writers are of sundrie nations and so speake with sundrie toongs, & everie one rather useth his mother toong, then a strange language, for some are Arabians, others Hebrewes; others Galileans, others Parthians, and Caldees, and everie one named the port in his owne language. You (Señor postmaster) whose speech is Arabian, call it Abspurge; the ambassador, who is a Galilean, Parthian, and Meede, saith *Trapena Euxaten*: *Gamarra*, is a Caldean (though he be indeed a Burgales) and saith *Luxaten*; *Pedro de Alva* who is a Iewe, saith *Triffa*. To this loose answer of Spaine, I will answer, and rid them of doubt, giving them to understand, that as well in the place, as the signification and name, there is in all, difference and error. For why Abspurge, which *Diego Perez* writeth should be called Ausburgo, which is in Almanie, and not in Scotland; *Luxaten*, which *Gamarra* nameth, is called Newcastle, and is no port of Scotland, but of England: *Triffa*, which *Pedro de Alva* nameth, is called Tasill, and is hard by the Brill: *Trapena*, or *Euxaten*, which the ambassador rehearseth, *Trapena* is called Traport, a little port of France hard by Deepe, (if he will not have it to be *Trapena* in Levante) And *Euxaten* is the said Newcastle a port in England. Let us see then whether the ships were Angelicall spirits, to be at one instant in sundrie and divers places,

## An answer to certaine Spanish lies.

places, there being distance off many leagues one from another; so heereby I proove it manifest, that the errour is both in the name and place: If it so be not, then the purpose of the Chroniclers, is, under those unknowne and disconforted names, to give to understand the successe of their Armada, interpreting them thus, Abspurge, an Armada, disperst; Luxaten, an Armada of weeping: Triffa, an Armada that trembles; Trapena, an Armada which bringeth sorrow: and Euxaten, an Armada of sighes: and so the consort is good, for God shewing his arme of power and wrath against them, he scattered them, he gave them weepings, tremblings, sorow and sighes, such as Spaine never had. You saie farther (Señor postmaster) *that there was found a peece of 25. spans in the ship of Drake, of a kintall of munition:* In the ship of Sir Francis Drake, there were no other peeces but those, which she had in time before, and this peece that you speake of, should be of your Armada, which peradventure you threwe overboord, to make you more light to flie away, as some did. And concerning that you saie, *that your Admirall was shot with this peece, but that God preserved hir:* In good sooth she preserved hir selfe by flight, not daring abide the musket and caliver shot, and indeed they wished for the wings of a bird to flie the faster, and I thinke all the whole companie fell a blowing in the sailes to give the ship more waie. But now, seeing you have proved so ill, leave the office of a Chronicler, and be that of *Marfodius* or *Pasquin*, if you be weary of being a post, but if you be not, follow your function, and another time laie not the fault on him that hath it not, neither write that which is unlawfull, seeing you shal get nothing else therby, the hethat spits against Heaven, which spittle fals againe back on his eies.

By a letter from the postmaster of Burdeaux

written to the Ambassador in Fraunce,

*the 2. of December 1588.*

Since the writing herof, heer is arrived a Scottishmā, who saith, that all the Spanish Armada, are harbored in Scotland, and that the Scots have taken arms against England.

The



The Answer.



He toong of the slanderer is the pen-  
sill of the divell, and as the Psalmist  
saith, *their throte is an open sepulcher*, Psal. 5.  
*they flatter with their toongs.*

These be they of whom Saint Paul  
speaketh, *that evill speakers shall not in- 1. Cor. 6.*  
*herit the kingdome of God.* The toong  
of a wicked person hath power to  
unburie the dead, and to burie the living: *Death and life are*  
*in the hands of the toong*, saith Wisdome: an ill toong hath  
power to altar cities and townes, to bring hoasts into mu-  
tinie, to moove the people, to trouble kings and disquiet  
soules. Such was your pretence (Sir postmaster of Burde-  
aux) with your ill toong to have ingendred hatred and so-  
wed dissention betweene us and our brethren the Scottish-  
men, to banish us out of the world (whereunto I will an-  
swer farther heereafter.) Now I will produce certaine hu-  
maine histories for confirmation heerof. *Hermodorus* being  
virtuous, and that beyond all those of Ephesus (where-  
of he was naturall) he was so persecuted of ill toongs, and  
so much, that they banished him the citie, their venom  
exceeding his virtue. The like did the Atheniens to *Aristi-*  
*des*, to *Cimon* and *Themistocles*; and the Siracusans to *Her-*  
*mocrates* and *Dion*: and the Romanes to *Camillus* and *Ruti-*  
*lus*, and to *Metellus*. And *Cato Uticensis*, being nothing cove-  
tous, nor *Hercules* at any time a coward, *Plutarch* mentio-  
neth, that they noted *Cato* for covetous, and *Hercules*  
for a coward: Finally, all men of great and heroicall vir-  
tues, are envied and wounded by the evill toong: for even  
as the shadow accompanieth the bodie, so doth envie pur-  
sue vertue, and from hence it groweth that the vertuous  
are so murmured at and persecuted by the wicked. O Eng-  
land, England, and how art thou bound to give immortal  
thanks to God, in seeing thy selfe persecuted and murmu-  
red at by so many, an evident signe and probable token,  
that

## An answer to certaine Spanish lies.

Pfal. 34.

that thou art the citie of the most highest. *To those whome God loveth he sendeth troubles, proving them as Gold in the for-nace: And to his beloved people in Egypt he sent many and sundry scourges, and this bicause he loved them. The troubles of the just (saith David) are great, and addeth soorthwith, but the Lord delivereth him out of them all.* Even so thee (O England) hath the Lord delivered frō all thy troubles: from so mightie an Armada, from so much death, from so many and fundrie kinds of torments, as having bin overcome, thou must of necessitie have tasted: from these tribulations hath he delivered thee by his strong hand, giving thee such valiant captaines: If he gave to the people of Israell, for they bringing out of Egypt, a *Moyse*, an *Aaron*, and a *Marie*; To thee he hath given, a most Christian and puissant *Queene*, adorned with fundrie vertues, a *Charles Howard*, a *Francis Drake*, and manie others, whom the Lord had ordained & kept long before, for the defence of his universal church & this particular kingdome, which all he yet stil preserveth for greater matters: and what these thy woorthies (ô England) made not an end of, in performing thy totall deliverance, the rest did the wind, the sea, the rocks, the sand, the heavens, the fowle, and the fish: and now lastly he delivereth thee, of the untruthes wherein thine enemies boasted and slandered thee; putting time for the unfolding of deceit, fame for the proclaimer, and truth, for the certaine prooffe; and so their slanders and false publications remaine al untwisted. But returning to my purpose, *Saint Anastasius* saith, that even as he who taketh up a viper in his hands to throw to another (to bite him) is first bitten of the viper himselfe; so the malicious and murmurer that would persecute and infame the just, doth first persecute himselfe, and remains infamed, and desirous to bite the fame of another, flaieth his owne soule: for there is no byting of Viper or Aspe so poisonfome, as the malice of the perverse; But this cannot sinke into their understanding, which murmur at vertue, & charge hir with vice, and with falshood, make that which is good seeme ill, and of stocks make stones, like to the fountaine in *Almaine* whereof *Albertus Magnus* maketh mention.



## An answer to certaine Spanish lies.

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mention. Of the number of these, me seemeth, that the Postmaster is, seeing, of the peace and affinitie, which is betweene the English and the Scots, he wil make wars, saieng, that *the Scottishmen had taken weapon against the English*: a most inconvenient thing, and utterly unwoorthie to be beleaved; for it were the very instrument for the Scots to strike off their owne heads withall, to favor their enemies in arms and religion, whereby to make them Lords of their houses and possessions. And without all doubt, had the Spaniards taken sure footing in this land, they would never have staid till they had beene Lords also of Scotland; and who can doubt it, for the onely blazon, now adaies amongst Spaniards, is nothing els but **NON SVFFICIT ORBIS**, as if they should say, *All the world is too little*, and they cannot see, that their grave sufficeth them. But such was the malice of him that wrote this letter, that therewith he meant to stir up the minds of English men, that there might be wars betweene two kingdoms, borne of one bellie, brethren in religion, confederate in perfect peace, and of one language (in a maner :) and the health of the one, depending in not damaging the other. And this the Scottishmen knowing well, when the Spanish ships passed by their coasts, the King commanded to take weapon against them, forbidding to permit any Spaniard to land: this is the truth; go not then about to make of stocks, stones; neither to give us to understand things so contrarie to reason. In this prevention, the King of Scots shewed plainly, that he knew the kindled and loftie minds of the Spaniards, who, if they had landed, (imitating the Goads, of whom they descend) though it had been under the title of peace, they would soone have reacht the crowne, not so much to depose the King, as to become Lords of the whole world, and to shew their greatness and courage. Now in fine, he that will see cleerly, who these glosers are, let him behold what they say, and be attentive to their speeches, and he shall see their putrified harts laid open. Saint *Ambrose* saith, that most commonly the looking-glasse of the soule shineth in the words. Saint *Hierom* saith, that the words which issue forth, are the

E

signes

## An answer to certaine Spanish lies.

Matth. 12.

Gen. 39.

Num. 16.

2. King. 15.

4. King 18.

signes of that which remaineth within : this is also a sentence of *Aristotle*. Saint *Bernard* saith, that the mouth is a gate and servant of the hart. *Socrates* saith, that such as the man is, such is his talke. *Themistocles* compareth men that be silent, unto pictures rold up and inclosed; and those who talke and use speech, to pictures spred abroad and laid open. If thou wilt know what pictures there are in a linnen cloth painted in Flaunders, spread it abroad : would you know whereof the hart of a man is painted, be conversant with him. What need we more ? Christ our Saviour saith, that *Of the abundance of the hart the mouth speaketh, and that by our words we shall be justified or condemned*. Well known and manifestly do the writers of these letters shew heere, their want of charitie, and as to the sonnes of leazings it may be said unto them; *You have the Divell for your father*. This seemeth unto me, like that which we read in the sacred Scripture, where the incontinent mistresse of chaste *Ioseph* condemned him of incontinencie : and the proud Hebrewes condemned divine *Moses* of pride : and the unruly *Absolon* reprehended *David* of ill government: and the mischievous *Rabshaketh* living by deceit, accused the innocent king *Hezekiah*, of deceit : Even so the writers of these fabulous letters, they being the vanquished, publish themselves victors, and the Englishmen by the divine favor being conquerors, they accuse them for vanquished; and they being those that disquiet this kingdome, and make war against it, lay the fault upon the Scottish men, publishing them for our enemies, and that they tooke armes against English men, and they being the swift inventors of these novelties so false, they accuse the Governor of Roan of an inventor and lightnes, and the like they lay upon *George Seguin* of Callis. To all this I say, that it is better to be slandered by the wicked, for being vertuous, than by being evill, to be hated of the good. I will put an end to the answering of these five Letters; for that I have sufficiently done it ( and for that I may have some time to answer the blinde man, the toong and publisher of them ) onely putting Spaine in mind of a marvellous policie observed by the Lacedemonians, who,

the

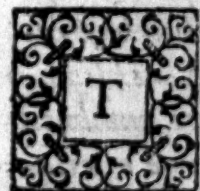


## An answer to certaine Spanish lies.

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the better to conserue themselves, established a lawe, that none should be so bold to invent any noveltie in the Common weale. And as this law was upon a time broken, by a famous musician ( called *Tependarius* ) whose transgression was, that his instrument whereon he used to play, being of five orders, he added a string, and made it of sixe : a noveltie offending none, neither did it good or harme to the Commonweale, neither altered it the minds of the citizens, for all this, him they banished the Common-weale, and brake the instrument in pieces. With how much more reason then ( deere Spaine ) maist thou bereave the lives of these inventors of false novelties, written so much in thy prejudice, and the pen, inkhorne and paper, which served to that use, to burne them in the market place. Receive this, ô Spaine, from him that bewailes thy weepings, widowes, moorning attire, and thy scattered small orphans remaining without their fathers aide ; and consider how far better it had been for thee, to have imploied such a puissant Armada against infidels, than against Christians, baptized in the name of the Father, the Sonne, and the hollie Ghost, & redeemed by the blood of Christ, from whom commeth all our weale, and to whom we yeeld infinite thanks and praise for ever and ever, *Amen.*

*An end to the answer of the Letters, with a brieve, true, and  
Christian relation of that which was done in  
England after the departure of  
the Armada.*



His victorie thus obtained, the whole kingdom of England (by the commandement of hir Majestie) was imploied in spirituall plaies, wherein was nothing els represented than thanks-giving to God, singing of Psalms, and preaching the Gospell, and to this spirituall exercise repaired all, both small and great, poore and rich, and this endured for certaine daies, and at the length the Queenes sacred Majestie, accompanied with the Nobles, as Earles, Lords, Barons,  
E 2                      Knights,

## An answer to certaine Spanish lies.

Knights, and Gentlemen of the land, came unto the church of Saint *Paule*; where she was received of the Bishops and other Ministers; in whose presence, with great reverence, solemnitie, and devotion, there was giving of thanks to God, preaching the divine word, & singing sundry Psalms, of which I will onely name this himne.

## The Himne.

*Te Deum laudamus*, and so foorth.

**W**E praise thee O God: *forter.*  
 we knowledge thee to be the Lord. *Thou art the King of glorie: O Christ.*  
*All the earth doth worship thee: the father everlasting.* *Thou art the everlasting son of the father.*  
*To thee all Angels crie aloud: the heaven and all the powers therein.* *When thou tookest upon thee to deliver man: thou diddest not abhor the virgins wombe.*  
*To thee Cherubin and Seraphin: continually doe crie.* *When thou hadst overcome the sharpnes of death: thou didst open the kingdome of heaven to all beleevers.*  
*Holy, holy, holy, Lord God of Sabaoth.* *Thou sittest on the right hand of God: in the glorie of the father.*  
*Heaven and earth are full of the majestie: of thy glorie.* *We beleeve that thou shalt come to be our iudge.*  
*The glorious companie of the Apostles: praise thee.* *We therefore pray thee helpe thy servants: whom thou hast redeemed with thy precious blood.*  
*The goodly fellowship of the Prophets: praise thee.* *Make them to be numbred with thy saints in glorie everlasting.*  
*The noble armie of Martyrs: praise thee.* *O Lord save thy people: and blesse thine heritage.*  
*The holy Church throughout all the world: doth knowledge thee.* *Governe them: and lift them up for ever.*  
*The father of an infinite majestie.*  
*Thy honorable, true, and onely sonne.*  
*Also the holy Ghost: the com-*



## An answer to certaine Spanish lies.

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Day by day we magnifie thee. O Lord have mercie upon us:  
 And we worship thy name: e- have mercie upon us.  
 ver world without end. O Lord let thy mercie ligh-  
 Vouchsafe, O Lord, to keepe us ten upon us: as our trust is in  
 this day without sinne. thee.

O Lord in thee have I trusted:  
 let me never be con-  
 founded.

**T**Here were also said fundrie praiers, some of thankes-  
 giving for so great benefits received from the Lord;  
 others for the life and prosperitie of the Queenes  
 Majestie, and for peace, others for the increasing of our  
 zeale, and the holding of his holie hand over us, and for his  
 church universall. To him be all praise, honor and glorie  
 for ever and ever, Amen.



Ar otherwise, ô, Spaine, they celebrate heer  
 such victories, then they do in thy kindomes  
 and provinces; for there they passe all in  
 worldly sports, as maskings, dauncings with  
 bells, hurling of canes, launcing of buls,  
 Iusts and torneies, and with these feastes, ô,  
 Spaine, thou givest the glorie of thy victories to the world,  
 as though the world had given them unto thee; but from  
 hence forth take my counsell and give them to God, and  
 turne to him. But if thou wilt be obstinate and still give  
 them to the world, heere I present thee a Himne, which  
 thou maist sing to the head of this world.

### The Himne.

**T**E Papam damnamus. incessabili voce proclamant.  
 Te confusum confitemur. Confusus, Confusus, Confusus  
 Te confusionis Patrem, omnis dominus Babaloth.  
 terra arbitratur. Vacui sunt cœli & terra: ope-  
 Tibi Ecclesiastici & seculares ribus gloria tua.

Mundano-  
 rum mundo  
 gratiarum  
 actio.

Te

## An answer to certaine Spanish lies.

*Te gloriosus, Theologorum  
chorus.*

*Te Medicorum laudabilis nu-  
merus.*

*Te Philosophorum candidatus,  
vituperat exercitus.*

*Te per orbem terrarum omnis  
confutetur schola.*

*Patrem Mentis agetatis.*

*Reprobandum tuum falsum &  
innorme Collegium.*

*Malum quoque tuum spiritum*

*Tu rex gloria vana.*

*Tu superbia sempiternus es fi-  
lius.*

*Tu ad regendam suscepturus  
Ecclesiam, confudisti mundum.*

*Tu in iuncto mortis iuramento,  
clausisti tibi credentibus Regna  
celorum.*

*Tu ad dexteram Diaboli sedes:  
in pena Luciferi.*

*Indicatus crederis esse ventu-  
rus.*

*Te ergo quasumus tuis Scholis  
subueni, quas litigioso furore per-  
didisti.*

*Aeterno fac cum sociis tuis ig-  
ne numerari.*

*Damna Papatum hunc Do-  
mine, & maledic hereditati sue.*

*Et doma eum & humilia illum  
usque in aeternum.*

*Per singulos dies Papam male-  
dicimus tibi.*

*Et vituperamus nomen tuum  
in seculum, & in seculum seculi.*

*Dignare Domine die illo, Pec-  
catorem hunc damnare.*

*Nemiscerearis ejus Domine, ne  
miscerearis ejus.*

*Fiat maledictio tua Domine  
super eum, quemadmodum spe-  
ravimus in te.*

*Tibi Domine peccavit, confundatur*

*in aeternum,*

*Amen.*

## The same in English.

A thank-  
giving of  
worldlings  
to the world.

**W**E condemn thee o pope.  
We knowlege thee to  
be confounded.

Al the earth judgeth thee to be  
the father of confusion.

To thee the cleargie and laitie  
continually do crie:

Confounded, confounded, con-  
founded: Lord of Babaloth.

Heaven and earth are void: of  
the workes of thy glorie.

The glorious companie of di-  
vines: dispraise thee.

The goodly societie of Phisiti-  
ons: dispraise thee.

The noble armie of Philoso-  
phers: dispraise thee.

Everie schoole throughout the  
world



## An answer to certaine Spanish lies.

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world doth knowledge thee :

The father of the povertie of  
minde to be.

Thy counterfeit and enormous  
colledge to be reprobate.

Also thine evill spirit.

Thou art the king of vaine  
glorie.

Thou art the everlasting son  
of pride.

When thou tookest upon thee  
to governe the church, thou dis-  
orderedst the world.

Thou by an injoyed oth of  
death, hast shut the kingdome of  
heaven to all that beleeeve thee.

Thou sitest at the right had of  
the diuel: in the pain of Lucifer.

Thou art beleeeved that thou  
shalt come : to be judged.

Wee therefore praie thee,  
helpe thy colledges : which thou  
hast cast away by cōtentious fury.

Make them to be numbred  
with thy fellowes : in fire everla-  
sting.

O Lord, condemn this papacy:  
And curse his inheritance.

Subdue him : and cast him  
downe for ever.

Day by day o pope we curse thee.

We dispraise thy name : ever  
world without end.

Vouchsafe, o Lord, that daie,  
this sinner to condemne.

O Lord have no mercy upon  
him, have no mercy upon him.

O Lord let thy curse lighten  
upon him : as we have trusted in  
thee.

O Lord, against thee hath he sin-  
ned: let him for ever be  
confounded.

An answer to the songs of Christovall Bravo, of  
Cordova, blinde of bodie and soule, in praise of the  
victorie, which the Spanish Armada had a-  
gainst the English the yeere of  
our Lord God,

1588

## The first song.

O Emperour most high, Iesus Christ consecrate,  
Sonne of the virgine pure, without<sup>a</sup> sin begat :  
Which wouldest for our sin, suffer and die  
upon the crosse, whipt, crowned, and hung on bie,

<sup>a</sup> The virgin  
in hir song  
calling God  
hir Savior,  
confesseth to  
be a sinner.

Give

## An answer to certaine Spanish lies.

<sup>b</sup> There passed no such thing in England, it was at sea.

<sup>c</sup> False witness, is no proofe.

<sup>d</sup> An error to call on anie saving Christ, of whom Saint Paul saith we have an advocate with the father Christ Iesus.

<sup>e</sup> Because they came not in the service of God but to destroy his Church.

<sup>f</sup> The Armie was not under the government of Sir Francis Drake, but under the Lord high Admirall.

Give me thy grace, thou crowned king of kings  
to sing and recount, these memorable things,  
Which in England<sup>b</sup> past, as told<sup>c</sup> I have beene,  
and thou blessed virgine, divine-garden and Queene  
Of Christ<sup>d</sup> get me favor, sith he is thy son,  
that my too long may well end, what I have begon:  
Since our Armada went forth, as is proved at last  
from the citie of Lisbonne in May that is past:  
Sailing with diligence, care, and all speede  
passing by the Groine, a good harborough at need.  
Heere begin the plagues  
of Egypt.

And after fewe daies, great<sup>e</sup> stormes there arose  
that unto the Groine, the fleete againe gose.  
Pharao his hart is hardned.

And the three and twentie of Iulie, this yeere yet in hand,  
they purpose to prosecute, their voiage began.  
Now begin the lies.

The second of August, the Armada of<sup>f</sup> Drake  
that pestilent man, towards ours did make.  
A lie.

On whom ours set, with courage not thought,  
and straight seven & twenty, to the bottom were brought:  
And fower more, without yards there were staid  
when all the rest fled, they were so afraid,  
Towards Dover in haste, as written I found,  
to enter the Thames, (their fortune so found)  
to live in their harbrough, more safe and more sound.

## The Answer to the first Song.

**B** Linde foole, lier, unbaptized and scald  
why thus devoid of feare, on Christ hast thou cald,  
To give and repart, of his bountifull glorie,  
to thee the treasure, of his grace (thou unhollie)  
Saieng, thou wilt sing, a matter strange and true,  
which was a loud lie, as everie man knew:  
Proclaiming (dog) truths, yet sellest thou lies,



## An answer to certaine Spanish lies.

33

giving victorie to the vanquisht, and the victors despies,  
Abasing the victor, and exalting the slaine,  
And the glorie of England thou givest to Spaine.  
Monster of nature, borne in some lake,  
mongst flags, the sonne of a toade or a snake,  
Lucifer thy father, and Sathan thy brother,  
a vassall of hell, Leasings thy mother,  
Thou wantest thy three powers, and in steed thou hast got  
lieng and blindnes, and of asses braines a pot,  
I call thee Lope, the Vylde, blinde asse, and dolt,  
Ram, ape, parret, muncie and colt:  
Oystidge, and ape, clad in a coate,  
of greene and sundry colours, thy lightnes to note.  
Mutinous, perverse, shamelesse in all things,  
enemie to see peace, amongst Christian kings:  
Saie, how durst thou sing, the king of Spaine had destroide  
the English Navie, (and yet be the annoid.)  
Thou infamest thy woorthy king, and dispisest his decree,  
thou overthrowest his crowne, scepter and degree:  
And tell me bold bayard, more fowle then horse gall,  
why such words thou usest, gainst a soldier so tall,  
As is Sir Francis Drake, of Gods temple a prop,  
a defender of faith, and to Britaine a hoape:  
Of whom, the universall, trembles at his name,  
the Indies for witnes, can speake of his fame:  
Galicia, Cales, San. Domingo, Cartagena, fear him at this day,  
San. Augustine, Santiago, and the fierce Ocean sea:  
The duke of Medina, feard, and durst not abide him,  
Valdes that fled not, may saie how he tride him:  
He lost his strong ship, and his soldiers stout,  
but he lost not his honor, by fighting it out:  
They (blind) who blindfold fled, are of thy side,  
whose ships are lost, displanckt, and opened wide.  
Who came out of the Groine, in month of Iulie last,  
of munition full, of men, powder shot, and good repast:  
These are the lost, the English have the best,  
for God was on their side, who now doth give them rest.

The end of the answer to the first song.

## An answer to certaine Spanish lies.

The blinde mans second song, wherein  
he prosecuteth his untruthes and  
injuries.

**A**fter the great battell, was ended (as before)  
the second of August, a fight most fierce and sore,  
Our Armada retired, to place most apt and meet,  
to know if any hurt, had chanced to our fleet:  
One ship alone was mist, which burned was at sea,  
by slight regard, hard mishap, and lucklesse daie:  
But all the men were saved, and not a man was lost,  
and other harme was none, for that was all and most.  
And on the sixt daie, of month I named last  
our Armada going on, thorow narrow chanell past:  
And so did the contrarie, proceed the selfe same way:  
as neere unto England, as either of them may,  
And the English thought, the wind of us to get,  
but God would it not so, their purpose he did let:  
And when the darke some night, was come upon the skie,  
the adverse part prepar'd, at anker where they lie,  
Eight ships all burning bright, which seemed to the view,  
each ship of them a hell, all what I sing is true:  
Of powder full and stones, with timber huge and great,  
with engens many more, which I can not repeat,  
That they on our Armada, at unawares might drive  
to burne our ships and men, not leaving one alive:  
But he the king of Heaven, which rules the world wide,  
permitted not the effect, their treazons put a side.  
For he inspirde our Duke, of that his foe had wrought,  
and then the prudent Duke, to prevent the treason sought,  
Or else they burnt must be, wherefore the Duke doth send,  
and wils each man his cable cut, and all away to wend  
Vnto the sea, where larger scope they had.  
his grace did so command, which made them also glad,  
Every one did goe, the way that he thought best,  
and then the flaming ships came burning from the rest,  
They came with loftie pride, with fire which they brought,

but



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but our Armada gone behind they leaving nought.  
And their pretended ill, on us tooke no effect,  
for all their hidden harme, in vaine flew up direct.  
Now all this past and donne, and that the night was spent,  
and the resplendent Pheb, his beames abroad had sent:  
There blew a pleasant gale, great joye unto all,  
but chiefly our <sup>a</sup> Armada, did need it most of all.  
So <sup>b</sup> came the adverse ships, that were not far behind,  
and at this very time, as fortune had assignd,  
Both Armadas went, with power and courage braue,  
by a chanell straight, made by the brackish wave:  
And in the sight of Dunkerck, appeerd another fleet,  
and the gallion S. Martine, for the duke a ship so meet,  
Knew that they were of England, the fleet which all descrie,  
and all the rest do know them to, by flag that stands on hie:  
And in this sort, they sailed on their waie,  
untill the twelfth of August, after which said daie  
Befell, as heerafter, my pen shall you declare,  
that day into Callis, a ship arrived there,  
Which said, they sawe together, the two Armadas fierce,  
and after hir another ship, which did the same rehearse,  
And that he sawe much stuffe, and riches cast in sea,  
and that in boates <sup>c</sup> to shore, the English ran away  
To save themselves from harme, which came on them so fast.  
and then the thirteenth day, more newes there came in haste  
From the kingdome of England, most certaine and most sure,  
by our spies and toongs, which there for us endure,  
That fiftene of their ships, were sent unto the ground,  
and that the Gallion, wherein our duke was found,  
Called the Sant Martine, which is hir proper name,  
had grappled with the ship, wherein the great theefe came,  
Cald Francis Drake, who brought in his consort,  
of all the men of England, those of the highest sort,  
Marqueses, <sup>d</sup> Dukes, Counts, and men of honor great:  
and our great duke him tooke, and did him ill intreat.  
And then towards Scotland, bicause he thought it well,  
he went, with winde in poupe, as I do heare tell:  
These (lordings) are the newes, which hithertowe know,

<sup>a</sup> To flie.  
<sup>b</sup> Assaulting  
the Spanisli.

<sup>c</sup> They of the  
Galliasse  
threw them-  
selves into  
the sea, with-  
out boats to  
escape a-  
shoare.

<sup>d</sup> There are  
no Dukes in  
England.

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of the estate of war, that this our church doth follow,  
 Beseeche we Iesus, & blessed Marie divine,  
 to give us victorie, for she can do it fine,  
 And preserve our great mornarch, Don Phillip of Spaine,  
 and give us his grace and glorie, for that must be our gaine.

The end of the second song.

## The Answer.

**B**R sayeng the furious sea, and Phebus shining bright,  
 by calling policie treason, (which is not so in sight.)  
 A blind dolt and foole, a foole in highest degree,  
 doth now become a Poet, his verse that we may see:  
 A perfect Iewe, by due descent, borne in Cordova,  
 which is a Citie in the kingdome of Andaluzia.  
 And to give us to understand, that verse he could devise,  
 he writs in ragged rime, approoved filthy lies:  
 And singeth them in streets, with musicke, in his laies,  
 the people clapping hands, then in his song he saies.  
 After the great battle, was ended (as before,)  
 the second of August, a fight most fierce and sore.  
 How much better mightest thou say, (unprofitable blind.)  
 (sith that there was no battaile, but flying with the wind.)  
 After that our Armada, the English had descride,  
 they began themselves to lighten, and fast away they hied,  
 Cables cut, and sailes they hoise, to scape awaie with vita,  
 their backs they turne to death, the soldiers of Medina,  
 While Charles and his many, to death do turne their breast,  
 like valiant & stout champions, brought up in Mars his nest.  
 And there like men couragious, esteeming life in litle  
 preferring first their honor, before a thing so brittle,  
 The duke flies, Drake followes, by order that he had (glad,  
 of Charles the great Admirall, whose fight the Drake did  
 With whose onely presence, Drakes valor did increase,  
 doing immortall deeds, which I cannot rehearse,  
 And so the woorthy Drake, like eagle high that laie,  
 closing his two wings, fells downe upon his praie,



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In this same maner and sort, on Spainyard he laieth load,  
he closeth up his wings, his tallons are abroad:  
The tallons that he opens, are courage and attempt,  
his closed wings are feare, from which he is exempt.  
His wings he doth resigne, his tallons serve him best,  
wherewith he takes or kils, all them that do resist.  
Let Valdes heerof be witnes, and those with him that were,  
also Don George Manrique, which fled away for feare,  
The Sant Phillip, and S. Mathew, ships of great account,  
and all those who ruled them, whose fame in Spain did mount:  
If such be Drakes valor, why then, (thou toong of snake)  
dost thou defame for theefe, and of no account him make:  
But he that is base, can never defame the valorous man,  
nor yet the coward, the bold, nor king, the rustick swaine.  
If thou this hadst knowne, thou wouldst not be so bold,  
so openly to speake, and such foule lies have told.  
The good tree, good fruite doth yeeld, with blossoms faire & gaie,  
the ill yeelds none but leaves, wormes, and webs alwaie:  
Thou art an evill tree, thy roote all rotten lies,  
the fruits that come from thee, are false and shameles lies.  
The English Navie to be overcome, I saie it is a lie,  
thou liest in saieng in boats, the English then did flie,  
Thou liest in calling theefe, him that deserves so much,  
and him that by his courage, hath gotten honor such:  
Thou liest in saieng you tooke prisoners that same day,  
fourteene English ships, and all they brought to sea.  
Thou liest both lond and lowe, at first and in the midst,  
thou liest all in all, thou liest in all thou didst:  
Dogs eate thy toong, the ants eate thine eares,  
hungrie ravens eate thy guts, as hellish griffen teares.  
Thy head uppon a gibbet, in heat, and whorie frost,  
let stand in desert place, like one forlorne and lost.  
Thy hands chopt off aline, thy feete and yeke thy knees,  
thy shoulders all bewhipt, thy belly burnt, and thies.  
The rest of thy members, consumde to dust and Ashe,  
the eies which thou dost want, let them remaine as trash.

The end of the Answer to the second song.

The

The Author yelds the reasons that mooved  
him, to answere matters so fabulous  
*and base.*



Least anie man should blame me for imploing my pen in answering matters so base ( as are these five letters, and especially the blind mans songs) and should saie that it had bin better imploied in matters of greater moment. Not gainsaieng him that shall thus correct me, I give him to understand, that the good tennis plaier, labors as much, and useth as great diligence, to reach that ball which commeth aloft in the aire, as for that which commeth close by the ground: So that neither for the height, it passeth from his sight, neither for the lownes it escapeth him: the consideration of this comparison, hath lifted up my minde, not to dismaie in great matters, nor to be ashamed of the lesser, so I disdaine not to answer this (though short) for that the minde wherewith I do it doth greaten the same. And that Spaine (which not being faulty in this mischeefe) suffer not unpunished the blindman and his auctors, the disturbers of the common wealth, nor to consent to be deceived hencefoorth with such light vanities, chiefly their descent being from *Tubal* the sonne of *Noah*, and of the Goads and Vandals, nations so woorthy that at this day the memorie of their noble deeds endures, and shall endure for ever, and being endued with so good and marvellous wits, & having so good a king as they have, of whose friendship all Christian kings are glad, chieflie in respect of his great power and treasure, also for his worthie and politicall government, experience, learning, and due administring of Iustice. I have also taken this labor to shewe unto Spaine, that il counsellors & flatterers, destroy hir: and so that it is convenient to avoide them, or better, to punish them, that the punishing of these may be a scaring to those  
that



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that shall come heerafter. I have also charged my selfe with this burthen, to shew in short reasons, how contrarie things have hapned, to that as was there published and given to understand. It was divulgated in Spaine, that they were victors, they being then vanquished, as well is seene. They also thought in Spaine not to have left an English man alive. O blinde imagination, and, o, sorrowfull Spaine, howe farre better were it for thee to emploie this imagination (that it might take effect) against Infidels, (setting all thy rest, and calling all Christian kings to thy aide, and it should not be a small succor which thou mightest have out of this kingdome of England) rather then against Christians, which do nothing daie nor night, but serve God and give him thanks. There, there, o Spaine, shouldst thou shew thy power to the enlarging of Christendome, and not heere in diminishing thereof. Thou persecutest English men, as thine enimies, to maintaine the opinion of men, & thou persecutest not the Turke, to maintaine and defend that of God. Thou persecutest Englishmen, poore in goods & rich in faith, & thou persecutest not the Turke rich in substance, and altogether without faith. Thou troublest the minds both of us and thy owne common weale, and thou causdest tranquillitie amongst the Turks, enimies to us all: thou makest wars against Christianisme, and givest peace unto Paganisme. Finally that which results heerof is, that Christianitie weepeth, and Gentilitie laugheth; Christianitie troubled, and Gentilitie at quiet; Christianitie in wars and the Gentils in peace: Christians in torments, Gentils in contentments: Christians in mourning weeds, Gentils in feasts; and Christians in burials, and the Gentils in sports. Behold heer, Spaine, whereto thou hast made this great and costly Armada, to discontent thy friends, and pleasure thy enimies: and the better to pleasure them, thou wouldest not content thee with lesse than the bereaving of the life of those of this kingdome. And put case it had fallen out according to thy thoughts, dost thou not consider how deere it would haue cost thee, and that thou shouldest have remained onely with the lordship of earth and stones,  
moun-

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mountaines and brambles, and not of men? And if it seem unto thee an easie matter, to people it a newe : thou hast not people to do it, unlesse thou wilt leave thy selfe desert. For if thou looke well into it, thou shalt see how lost, thou art alreadie, which losse consisteth not in sacks of wool and other merchandise, and money, but of thy men: Now for Naples, nowe Cicilia, for Lumbardie, Flanders (*which is thy Sepulchre*) for the Indies, Portingall, and the Terceras, for thy owne coasts, for Barbarie, for the Ilandes of Mayork and Menorcke, for Sardenia, & the gallies, & finally for the frontiers of thy owne kingdome. And if thou couldest decerne the people that everie hower goeth out of thee, thou shouldest see how soon thou art like to lie waste, for though thou hast much ground, yet is it not all peopled, and that which is inhabited, hath want both of men and women, but specially of men, and so if thou shouldest compasse to conquer this kingdome, thou must leave thy owne to the Moores; who if they knew the few men that thou hast, they would not sleepe so long, neither leave thee at such rest; though peradventure their rest, is for our unrest; as one should saie, let now Christians breake one anothers heads, let one kill another, and after we will enter to keepe the peace, and so remaine lords of all. Who doubteth but that the Turke rejoiceth at the troubles in Fraunce. And no lesse would he rejoyce, that thou, ô, Spaine stoodest in the like estate; yea, that there were no Christianitie in the world. You see then heereby, that the desire which you had, to bereave Englishmen of their life, was to consent with that of the Turks. Against this thy wicked desire, did the mighty arme of God oppose it selfe, that thou mightest not passe on therewith, hindring thy so ill a thought, and punishing thy (so great a) follie : punishing thee, as thou wouldest have punished us. Content thy selfe Spaine with that thou hast, & desire not to embrace more within thy armes, then thou art well able to compasse, for he that so doth cannot hold it fast: and he that murmures at many is hated of many, and he that disquieteth many, is persecuted of many. O deere Spaine, and if thou didst but knowe and consider,



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consider, how dangerous a thing it is, to procure kingdomes and *Signiories*, by unlawfull meanes, and by prejudicing thy neighbors and brethren; how shouldest thou then withdraw thy hands from so many wars, excuse thee of so many hard labors, and persecutions, and losse of men and money: how much more, I know thou art not ignorant of that old proverbe which saith; *That which is well gotten is lost: but that which is ill, both it, and the getter.* It is a rule of right, *That of goods ill gotten, the third heire shall never enioie.* Open thy eies, ô, Spaine, and see what best complieth thee. Example heerof we have in the sacred Scripture. That *Herode Ascalonita*, which tyrannically and against reason and justice, had usurped the kingdome of Iudea, had his eies scant closed up, when his kingdom was divided into fower parts, and in the principall parte thereof, which was Iudea, succeeded a Gentile for president, called *Pilate*.

Luc. 3.

The tribes which *Ieroboam* tyrannically usurped is a matter well knowne, that all his sonnes enioied them not. And king *Achab* (which unlawfully possessed anothers heritage) his house was destroied by *Iehu*. Neither should it better befall thee, ô, Spaine, then it did unto *Achab*, *Ieroboam*, and *Herode*; for hadst thou gotten thy pretence, yet shouldest thou not have enioied it, for being ill gotten. But me thinks I heare thee, ô, Spaine to saie, that if the heires of these enioied not the goods and possessions which they got, it was bicause they got it against reason, justice, and the will of God. But that thou camest with thy mightie Armada, by the ordinance of God and government of the holic Ghost, and therefore thou camest to destroy and kill, and that thou shouldst have enioied that which thou hadst gotten. If, of so vaine a presumption, thou couldst alleage anie place of the sacred Scripture in thy defence; then neither would I call thy presumption vaine, nor gainsaie thee. But I gainsay thee, bicause thou hast no reason, & I cal it vain, bicause they are smokes of thy vainglories, like those of them (of whom *Moyse* speaketh) that woulde builde a tower, whose top should reach unto heaven, who, (in rewarde of their pride) were punished and destroied. When the Lords

3. King. 12.

4. King. 10.

Gen. 11.

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Exod. 23.

Exod. 34.

Ioshua 6.

Ioshua 8.

people went forth of Egypt, remaining in the wilderness, amongst other things that the Lord spake unto *Moyse* their guide and captain generall, this was one (as appeareth:) *That they should not encline to the Gods of the Gentils, but that they should destroy and breake their altars.* And afterwards the Lord saith unto *Moyse*: *Take heede to thy selfe that thou make no compact with the inhabitants of the land, whether thou goest, least they be the cause of ruine amongst you. But you shall overthrowe their altars, and breake their images in peeces, and cut downe their groaves.* God commanded *Ioshua* to destroy the citie of *Iericho*, even to the overthrowing of the wals. All the inhabitants of *Ai* were destroyed and the citie laid waste. God commanded *Gideon* to destroy the altar of *Baal*, and he did it. So then these, (and others which I might alleage:) If they conquered kingdomes, slew the people, and rased cities unto the ground, it was by the commandement of God. For such kingdomes, people, and provinces lived, prejudiciall to the honor of God. But who commanded thee, ô, Spaine, to come to make war upon Englishmen? If it were by the commandement of God, and for their idolatrie; give us testimonie and shew us the place where God spake, and shew us thy *Moyse*, thy *Ioshua*, or thy *Gideon*: and if it were by ill counsellors, punish them, and repent thee of that which is done, and amend from hence forth. I would gladly know which of these two causes stirred up this war, whether the commandement of God, or ill counsell. To the first I saie (if thou saiest it was by the commandement of God) that thou erreth in so saing, sith heaven & earth shall faile, but the word of God shall never faile: and so, had his divine Majestie commanded thee to come, he had given thee victorie: he gave it thee not; then he was not pleased with thy comming. He promised the land of promise to the children of Israel, and though the countrie was strong, and the defenders strong and many, and they weake and weary; yet he gave it them: and to thee would he have given this Iland, had he promised it thee. Besides this, thy comming could not be acceptable to God, neither was it with his consent: For God now, is not a bloudy God, but a God of love;



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love; he punisheth not nowe in a strong arme, (as he was wont under that hard lawe) but with a hand of compassion: and thy comming was, throwing lightnings, thunders, and thunderbolts, and saieng; let them die, let them die, let not a man remaine alive; a matter most abhominable to God, *ergo*, without his consent. That God commanded the captaines of his people, to destroy the gods, altars, wals, and groves of their enemies, and to put them to the sword, the cause was (as I saide a little before) because God was offended and dishonored by them. But we according to the povertie of our strength, blesse, & give God thanks, and the honor that is his, we give it not to creatures: Then it is likely he would not command us to be destroyed by thy wrathfull hand. When his people of Israell committed idolatrie, he put them into his enemies hands, and when they acknowledged their sin, he delivered them: But God delivered not his people of England into the hands of the Spanyards: then God commanded them not to com against England, neither is this kingdome an enemy to God. The Gentiles had many gods, but Englishmen, onely one God, Father, Sonne, and holie Ghost, three persons, and one onlie true God, omnipotent, and creator of the universall. And in such sort we beleve in this God, that we confound not the persons: for one person is of the Father, another of the Sonne; another of the holie Ghost; and so we beleve three persons, that yet we make not three Gods, but one God, as the scripture doth teach us, where he saith; *Hear, O, Israel, the Lord our God, is Lord onely.* He nameth God Deut. 6. three times, because he consisteth of three persons: and because these three persons are one God, and not three gods; he saith, *is Lord onely*: and for that of this blessed Trinitie, the second person was incarnate, and clothed himselfe with our humanitie (for our salvation) therefore he saith in the second place, *our God*. If then we have one God, whose persons we confound not, and whose substance we separate not; and say that this God, clothed himselfe with our miseries for our salvation, and reconciled us with the everlasting father, whom (according to our small power) we

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worship, and serve and obeie him according to his lawes, and not after the lawes of men: Then we have not manie gods, with the Gentiles, neither are we idolators, why God should send you to make war upon us: and hence I conclude, that seeing God sent you not, that it is the second cause that mooved you: Which is ill counsellors, who mooved by some secret hatred, deceiving their king, and destroie his kingdome: The destroyers of kings and kingdomes are ill counsellors. Three hundred yeeres the Romanes made wars upon thee, yet never werst thou overcome of them, but alwaies victor, till such time as ill counsellors deceived thee, sowing in thee hatred and division. The ill counsels of the false prophets, destroyed *Iezabel*, *Achab*, and others. And so thee, O Spaine, have thy ill counsellors, and false prophets, wasted and destroyed. One of the chiefest causes why, thou hast obtained so many victories against Turkes, Moores, the French, and other nations, hath bin because of thy good counsellors: the conservation of the prince and people depends upon good counsell. And so, many honorable personages, have exalted manie for their good counsell, and utterly rejected ill counsellors and flatterers. *Octavius Augustus* gave the dignity of Consulship, to the philosopher *Frontinus*, with sundry other dignities, for giving good counsel. *Marcus Antonius* caused a *Statua* to be erected, which might remaine for a memorie for the celebration of his name, for the excellencie of his learning, and good counsels, as recordeth *Iulius Capitolinus*. The Emperor *Domitian* made *Scillus* oftentimes Consul for his good counsell, as may be gathered, by certaine verses of *Martial*. *Trajan* caried with him in his chariot triumphall *Dion Prusie*, as affirmeth *Suidas*, for his good counsels, which he obeyed. The Emperor *Constantine* made *Ablabius* of his Royall counsell, for his good counsel; so saith *Eutropius*, and *Volaterran*. *Petrus Crinit.* saith, that *Theodosius* the Emperor gave the prefectship & charge of war, to the excellent Poet *Aurelius Prudentius*, for the good counsels which he gave him. And *Artaxerxes* king of Persia, bought good counsell with the waight of money, (for in good counsell consisteth

the



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the peace and conservation, of the king & kingdome) & so did manie other most honorable men; the which for not to be tedious, I reapeate not, contenting my self with those rehearsed. If then Spain and his king have good counsellors, let them take viewe of the successe of their counsels received. Good counsels pacifie and increase, and ill counsels trouble and diminish. And so it appeereth plaine that poore Spaine and his king for having ill counsell, is so troubled, and diminished of people and honor. Being nowe poore of people, and rich in enemies: poore of money and rich in expence: emptie of peace and full of warre, and heavilie laden with offenders, and well lighted of defenders. O poore Spain, and what a perfect picture is everie one of thy counsellors, of a king *Herode*, who, to kill Christ and triumph over him, slew both his owne and the children of his subjects, diminishing the fruite of his kingdome: even so hath it befallen thee, who to destroye the English and triumph over them, hast lost both thy substance and subjects: And as Christ remained free from the bloudie handes of *Herode*, so have the English escaped (by the divine favour) from thine. Banish (sacred king) thy ill counsellors, and behold how they are deceivers and flatterers which destroye thee and with their fained words deceive thee. *Joab* came smoothly to his friend *Amasa*, and stabbed him thorowe. Thy ill counsellors come smoothly to thee (sacred king) flattering thee with their adulations, and destroy thee. *Saul* by trusting to the sweete words of *Dalila*, was put into his enemies hands. Thou hast trusted (sacred king) in the flatteries of those who are about thee, whereby thou hast delivered thy treasures to the custodie of thy enemies: O, lamentable case, that so milde a king should be invironed with so many flatterers. Note (king) that our ancestors were wont to call the tongues of flatterers, a sworde appointed with honie, which proverbe, *S. Hierome* useth in an Epistle. God commanded the children of Israell, that they should not touch the tabernacles of the ungodly, nor anie thing of theirs, that they might not be defiled. And also, that at their entring the land of Canaan, that they should

2. Kings 26.

Jud. 16.

Num. 33.

destroy

destroy and banish all the inhabitants of that province, to the end that they might not be infected with their ill manners and customs. For even as the hands (though never so white) by handling of coales, become blacke and polluted; even so, be a man never so good, if he be conversant with ill counsellors, shall also become ill. *Salomon* saith, that he that toucheth pitch, shall be defiled therewith. Depart then, O, king, and most woorthy prince, from such ill counsellors which waste and consume thee, and trouble and destroye thy kingdome. They sell themselves unto thee for true friends, being deceitfull enimies. Take heede (mightie king) for if these flatterers follow thee; it is not for thy royall persons sake, nor for thy vertues, but onely for thy great riches. For in like sort as the woode breedeth the woorme which eateth & consumeth it; even so rich men bring up flatterers which by litle & litle destroye them. This understood wel the Psalmist when he said. *Let the righteous rather smite me friendly, & reprove me: But let not their precious balms break mine head.* There he galleth the flatterie of the wicked, precious balmes: *My people, (saith Isaiah) they that call thee blessed, even they deceave thee.* More hurt (saith *S. Hierome*) doth the toong of the flatterer, then the sword of the enimie. By admitting (most woorthie king) the balme of thy ill counsellors, thou hast deceived thy selfe: They call thee most mightie, and the onely deserver of all the kingdomes of the world. They warrant thee, that thou maist raise a thousand tributes in thy countrie, wherewith to conquere others kingdomes: and they have done thee more harme then the swords of thine enimies. Flatterers are so prejudiciall, that *Antisthenes* saith, it is better to fall into the power of Ravens, then of flatterers, for the Ravens eat the eies of the dead, but the flatterers corrupt the minds of the living: so record *Laertius* and *Brusonius*, though others attribute this saieng to *Diogenes*. And the same *Laertius* saith, that *Bias*, the philosopher being asked, what beast was most poisonfome, he answered, of wilde beasts the tyrant, and of tame beasts the flatterer. *Aeneas Silvius* reporteth, that the Emperor *Sigismund*, was such an enimie to flatterers, that on a time not being

Psalm 141.



## An answer to certaine Spanish lies.

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being able to suffer the flatterings of one that praised him overmuch, he gave him a blowe, who saieng, why dost thou strike me Emperor? He answered; flatterer, why dost thou bite me? And with this (most valorous king) I conclude and make an ende of this particular matter: That men of high spirits, give not their eares to flatterers, neither accept ill counsellors. Behold it heer prooved, that the arming of Spaine, was not by the commandement of God, but through ill counsell, and therefore it perished. Besides this, the Spanyards gave out (the more to pricke their people forward in fury) that if the English should take any of them, that they would kill him, and not leave anie alive that should fall into their hands. Truly, though the English had bin of that mind, yet had they offred no injurie to the Spaniards: for if they came proclaiming death; had it bin much that English men should proclaime death? The *Eccho* answereth still unto the voice without changing the words. If you saie evill; it answers evill; if good, good; if pain, paine; if glorie, glorie; the Spanyards come then, saieng, fire, the *Eccho* answers in Englishmen, fire; Spanyards say bloud, Englishmen saie bloud; Spanyards saie death, Englishmen saie death; Spanyards saie war, Englishmen saie war; and when they shall saie peace, then Englishmen will answer peace: But now if Englishmen should kill all their prisoners, they should do them no injurie, nor breake *jus Gentium*, neither that which is *de jure belli*, for this war deserves not the name of a good war, bicause it was mooved by covetousnes and tyrannie, and not for valour and increase of honor. There were wars betweene the Emperor *Charles* the fift & *Francis* king of Fraunce, but the originall was neither of tyrannie, nor covetousnes: and this was seene apparantly; for *Francis* being prisoner by the Emperor, neer unto *Pavia*, in the yeere 1525. and from thence carried into Spaine: the Emperor never willed him to resigne his crowne, neither was his thought such, or ever went he about it; but rather set both him and his free, for in fine, they were rather wars of braverie then tyrannie. But in this war of Spaine against England, Spaine comming with armed hand, to deprive hir

Majestie

\* My author  
is a Spanyard  
and therefore  
whatsoever  
you thinke  
or know to  
the contrary,  
yet you must  
beare with  
his parenthe-  
sis in this  
point.

Mat. 2.  
4. King.

Majestie of Scepter and crowne, what injustice should she do, in causing all to be slaine, that shall come to hand? for tyrants deserve no lesse then death: And sith Spanyards in this war shew themselves tyrants, (\* though naturally they be not so) they should have no wrong done them, had they all bin slaine. But in fine, such as the fountaine is, such are the streames, if the fountaine be sweete, the streames are sweete, and if the fountaine be brackish, the rivers are brackish. The fountaine of England, which is the sacred Majestie of Queene *Elizabeth* (whom the Lord long preserve) is a sweete fountaine, full of love, compassion, clemencie, and benignitie, and so are hir subjects; for such as the Lord is, such is the vassall. This is verified in the sacred Scripture. *Herode was troubled and all Ierusalem with him. And Achab and Iesabell* being wicked, so were the people: so that a good king hath good subjects; and so as hir Majestie is merciful, so are hir subjects; and hence it groweth, that the Englishmen not respecting the tyrannie of this war, nor the bloudie hands of the soldiers; but using clemencie with the prisoners, they have not taken their lives, but rather as though the wars had bin such, as was betweene *Charles* and *Francis*, so have they bin well intreated and succoured with meate, with apparell, hose and shooes, shirts, firing and other necessities; Englishmen seeming to be sorie, and to bewaile the poore Spanyards, which perished in Ireland, by the hands of the savage Irishmen; and to serve for meate, some in the sea for the fish, and others on the land, for the carrion Crowes; so that they sorrowe the losse of the dead, and succour the necessitie of the prisoners. And all this, for being hir Majestie full of love and not of rigor, and so abundant in clemencie, and not in revenge, a greater friend to pardon, then to punish: and using more of mercie then justice, she shewes hir selfe most Christian, and fearing God: Vnto whom, his divine Majestie graunt, long yeeres of life, augment and prosper hir estate, as is needfull for the holic church sake, (she being a true defender thereof) and as hir humble and loiall subjects desire, Amen.



The translator.

**I** Am to request thee, (courteous Reader) to beare with the translations of the blinde mans songs and their answers, for I know the verse will seeme somewhat harsh unto thee, wherein I was overshot, in tieng my selfe so much to the Spanish, (at the authors request) as you may see, the English to answer verse for verse with the Spanish: to avoide which inconvenience, receive these verses following (I humbly beseech thee) in good parte, (with the rest of the translation) which verses follow (almost) *verballie*, though not in meeter: in stead whereof, I pray thee also, accept with good will, certaine verses of my owne to the same effect, wherein thou shalt both pleasure and incourage me, fare well.

*Thine in good will*

I. L.

A song in the praise of the English Nobilitie.

**A** *Raied, in sundrie colours, white, red, and incarnation,  
blew, green, yellow, and murrie colour fine:  
Plumes of feathers brave, displaieng foorth their minds,  
streamers fringed with gold, and silver round about,  
Armor shining, white helmets, fine and graven,  
swords broad and sharpe, daggers strong and large,  
Launces great and long, and sharpned steele at end,  
targets faire of steele, iacks of prooffe, of male,  
Ensignes brave aduans, with red crosse in field white,  
and a rose for devise, set out in colour read,  
With letters which do saie, \*Let him be punished and correct, \*I thinke he  
which euill thinks, & doth not do, all what, that he is meaneth the  
For to defend, & enlarge his cuntry & faith unto the deth. (bound garter.  
From great Brytaine, issue out gentlemen of fame,*

H

Yonhs

## An answer to certaine Spanish lies.

Youths, desirous of honor, and vsde the same to win,  
 do take their leave of friends, with many a brace & kisse,  
 From Father, from mother, from brothers, and from sisters,  
 from kindred, & from neighbors, & frō their household chere :  
 They go towards the sea, their enemies to seeke,  
 to die, or overcome, regarding life in little,  
 They go thinking upon war, and upon deeds of old  
 of their fathers, grandfathers, and others of their bloud,  
 They print in their memorie, the facts of their forefathers,  
 to shew themselves no cowards, but bold, fierce, and stout,  
 And they, who thus do go are Gentle & passing brave,  
 the Earles of Oxford, Northumberland, & Cumberlād,  
 Of valor, force, and courage, they beare the pricke and prise,  
 three famous woorthy Earles, wel known and tried at armes,  
 Lord Dudley, Henry Brook, Arthur Gorge and Gerard,  
 which to assault & win, are fower woorthy soldiers,  
 The valorous Cicill, which Thomas hath to name,  
 who in affaires of wars, did never feare his foe,  
 Charles Blunt, William Hatton, two soldiers noted well,  
 Walter Rawleigh, not the least, nor used lesse in armes,  
 Robert Cicill, and William, that is his brothers son,  
 whose valor goes beyond, that of the wrathfull Mars,  
 Two famous Roberts eeke, Carie and Harvie cald,  
 of whome Fame proclaimes, affaires strange and great :  
 Of Darcy the valiant, whose name is called Edward,  
 Heaven beareth witnes, and all the Brittish Ile :  
 And Horatio Palavezino, a gentleman well used,  
 in letters, counsell, and armes, a gallant knight of strength.  
 These and many other, with Charles the Lord Admirall,  
 accompanied with Drake, in armes are all as brethren,  
 One bodie, one resolute minde, the one hath care of thother,  
 and one doth courage each, in such so brave a case,  
 Now my harts, go to, they saie, remember we are bound  
 rather to die then flie, for flight belongs to base :  
 Better to die with honor, then live long dishonored,  
 tis life to a gentleman, to die in such a quarrell :  
 To serve God and his prince, the loyall subject fights,  
 and for his deere cuntry, the citizen yeelds his life,



## An answer to certaine Spanish lies.

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To this then and more, we present all are bound,  
sith that we be gentlemen, and serve so brave a Queene,  
In such conversation, the saile, and passe the time  
when sodainely with sailes, they see the sea bespread,  
They know it to be the Armada, of the mightie Spaniard  
whose ships are like strong castels, full of artillerie,  
Provided well with men, and loaded with munition  
in despite of raging sea, they part in two the waves,  
Reported into squadrons, and marching in good order,  
and with their pleasant musicke rejoicing skie and sea,  
They put feare and dread, on all that them behold,  
such a number of ships, as furrow up the sea,  
Fraunce feares, and Almany, the force of Spanish king,  
so doth the Turcke and all the world, save England faire:  
If Fraunce feare, it is for civill wars,  
and Almany hath not hir Signiories unite:  
And the Turcke bicause great Canne, doth make him wars,  
and if the world be afraid, the world is a coward:  
But famous England which, in peace hath all estates  
and full of martiall men, hir cities and hir townes,  
Which live one with another, as faithfull loving brothers,  
they feare at all no force, nor Spanish mightie arme,  
But with boldnes, valor and force that is seldome seene,  
regarding them in nought, to foe they set their breast,  
And with fewer men and ships to sea themselves commit,  
determind all to die before they flie a foote:  
And like to Tygres fierce, and Lions fraught with ire  
they presse unto the fight, armed with armor brave:  
And this determination, perceived by the foe,  
they flie like little conie, before the cruel graiehound,  
And better for to flie, they hoise sailes and cut cables,  
and of their treasure rich, yeeld part unto the sea:  
They flie without all order, like soldiers yoong and rave,  
some heere, some there, as best may serve their turne,  
And the nobles of England, do follow at their heeles,  
chasing and charging, glorie and honor they gaine,  
Winning from them their ships, and captiving their men,  
returning with great victorie, unto their English Ile,

## An answer to certaine Spanish lies.

*Whereas they land with ioye, their banners brave aduance  
and with heavenly musicke, their trumpets sound aloud,  
Crieng with voice most shrill, long live our royall Queene,  
live, live, and God preserve, hir from all forraine foes,  
That all hir subjects true, may long hir grace enioie,  
and that almightie God, augment hir lands and state.  
Then all the spoile which in the war, they gained haue,  
they offer it unto the Lord, their triumph and their ioye,  
And in the church they yeeld him thanks, as is their due,  
for so great grace on them bestowed so free.  
Sundrie songs they sing to him, and Davids Psalmes in verse,  
which liues for ever and ever, and raignes without all end.)*

FINIS.



## The translator to the same effect.

**W***Hen from the Hesperian bounds, with warlike bands,  
the vowed fo-men of this happie Ile,  
with martiall men, drawne forth from many lands :  
gan set their saile, on whom the winds did smile:  
the rumors ran of conquest, war, and spoile,  
and haplesse sacke of this renowned soile.*

*From forth his chanel glide : the Ocean gasd,  
To see the furrowing keeles, beate on his breast :  
And \* Thetis wept, hir tides as one amasse,  
To see hir watrie bosome overprest.  
The spreading pendants, and the flags from far,  
With braieng trumps, so threaten balefull war.*

\*The Ladie  
of the sea.

\*The god-  
desse of war.

\*Dicitimne, wakened by their bitter threats:  
*Armed with hir tooles, and weapons of defence :*

*Shaking*



*Shaking his lance, for inward passion, sweates,  
Driving the thought of wonted peace from hence.  
And gliding through the circute of the aire,  
Unto \* Elilas pallace did repaire.*

\* Under the  
name of  
Elisa is ment,  
our grations  
Queene  
Elizabeth.

*As when the flames amidst the fields of corne,  
With hidious noise, awakes the sleepe swaine:  
So do his threatnings, seldome heard before,  
Reviue the warlike courtiers, harts againe:  
So forth they presse, since Pallas was their guide,  
And boldly saile upon the Ocean glide.*

*The Admirall with Lion on his creast,  
Like to Alcides on the strond of Troy:  
Armd at assaie, to battell is addrest:  
The sea that sawe his frownes, waxt calme and coy,  
As when that Neptune with three forked mase,  
For Trojans sake, did keepe the winds in chafe.*

L. Admirall.

*De-Verewhose fame, and loyaltie hath pearst,  
The Tuscan clime, and through the Belgike lands,  
By winged Fame, for valor is rehearst:  
Like warlike Mars upon the hatches stands,  
His tusked Bore gan some for inwarde ire,  
While Pallas fild his breast, with warlike fire.*

Earle of  
Oxford.

*Percy whose fame the northren Albane kings,  
With bleeding creast report and publish forth:  
Prest then in place, him Pallas armor brings,  
And bids him boldly to avowe his woorth:  
Laieng his lip upon his Ivorie brome,  
Enjoining Fate, his fortunes to allow.*

Earle of  
Northum-  
berland.

*A-downe his shoulders hang his ambar locks,  
Like Phcebus golden tresses feately spread:  
Manly he stands to bide the Spaniards shocks,  
Awarlike helmet fixt upon his head,  
May \* Æsculapius with his cunning charmes,  
Preserve the toward Lord, from future harmes.*

\* God of  
Physicke.

Next

Earle of  
Cumberlād.  
\*Hercules  
the sonne of  
Iupiter and  
Alcmena.

*Next him the matchlesse Clifford shakes his sword,  
(Like to \* Alcides, faire Alcmenas sonne)  
His lookes are sterne, his locks do feare affoord,  
Within his breast doth manly courage woone,  
Vpon his crest the dragon list to frowne,  
Empald and compast with a golden crowne.*

L. Thomas.

*On sodaine gan haught Howard presse in place:  
His argent lion couched at his feete:  
Oft lookt he backe, and from his honored face,  
The trickling teares dropt downe, so ambar, sweete,  
That faire Elisa viewing of his will,  
Avowd, my Howard will be faithfull still.*

L. Henric.

*Seymor the chieftaine next supplied his roume,  
A wreath of Baie his temples did adorne,  
His arme to war Minerva first did dombe,  
His pen by prooffe brought forraine stiles in scorne,  
Phœbus so shine upon his courage now,  
As each his skill and poems do allow.*

M. Henric  
Brooke.  
M. Gorge.  
Sir William  
Hatton.  
L. Dudley.  
M. Gerard.  
Sir Thomas  
Cicill.  
M. William  
Cicill.  
M. Darcie.  
M. R. Harvie.  
Sir Walter  
Rawleigh.  
M. Robart  
Carie.  
\* Oxford.  
Sir Charles  
Blunt.

*What neede I write of Brooke, or Gorges praise,  
Of Hattons will, of Dudleys skill in armes,  
Of Gerards hope, of Cicils haught assaies,  
Of Darcies power, of Harvies hot alarmes,  
Of Rawleighs art, of Caries skill in lance:  
Of haught Horatios stately checke of chance.*

*From forth the \* Oxens tract, to courtly state,  
I see the treasure of all Science come:  
Whose pen of yore, the Muses stile did mate,  
Whose sword is now unsheathed to follow drumbe,  
Parnassus knowes my Poet by his looke,  
Charles Blunt, the pride of war, and friend of booke.*

Sir Francis  
Drake.

*Moorne not thou matchlesse parragon of war,  
In these descriptions, so be placed last:  
Thy glories take their essence from a far,*



*Haught Drake himselfe the brunt of war hath past,  
Ynough to arme these nobles to the deed,  
Whilst matchlesse thou command,advise,and lead.*

*Helpe Muses now , with fruitefull lines to note  
This warlike worke : the fleets are both in sight :  
The canons rore,makes ring the trembling flote :  
The armies ioine,and grapple to the fight :  
As he that sees the windes with bitter blast :  
The stately towers in winter time to taste.*

*Nought sounds or ecchoeth in the woondring aire,  
But noise of death and dreadfull drirement :  
As when the sons of Cham sought heavens repaire,  
Ech neighboring regions heares of languishment,  
Thus opened \* Pandoras boxe of scath,  
That fild the seas with bloud, with spoiles and wrath.*

\* Goddesse  
of discorde.

*At last the heavens gan cleare,the foes gan flie,  
Iehovahs hand assisted Englands right :  
Our thankefull peeres lift up their hands on hie,  
Avowing still in countries cause to fight:  
Blessing our God that on his people spreads  
His grace,and heapes his ire on envious heads.*

*And home returnd (the dastard Spaniards gon)  
They humbly bend at faire Elisas feete,  
Whose praiers meane while,had piercd the heavenly throne,  
Ech one with dutie do their Princes meete,  
Whiles midst their joie true peace gan soone returne,  
Intending with Zabetha to sojorne.*

*Long maist thou rest sweete \* Nymph within hir bowre,  
Whilest forraine countries woonder at hir wit,  
That swaies hir Scepter with a matchlesse power,  
Sweete muse now cease,though scarcely wakened yet,  
That when hir fame by vertues conquest shines,  
Thou maist eternize hir,within thy lines.*

\* Peace.

FINIS.